FOREWORD.

It is a matter of great delight that only after a few months after his publication of the Pāinsutta, a text-book of Ardha-magadhi at the Intermediate Arts examination, Professor Vrajlal Mohanlal Shah is offering to the readers and students of Ardha-magadhi quite a new and handy volume of choice thoughts and expressions from standard Ardha-magadhi writers. His selection has been a happy one dealing with as many as twenty different topics of which some are religious, some are semi-religious and some are quite secular.

There are some old selections of this type in Ardha-magadhi, such as the Sūktamuktāvali of some ancient writers or the Vajjālagga of Jayavallabha which are secular. Recently there has been published a nice selection termed Nirgrantha Pravacana' giving choice thoughts on religious topics from the sacred sutra literature of the Jainas. It has been a special feature of the present selection that there have been avoided all the defects of the old selections such as obscurity, vulgarism, conventionalism and the like which have marred their beauty.

In the present publication, special consideration is given to modern principles of selection and sobriety, variety as well as strikingness appear to be its prominent features.

The book is interesting and instructive at the same time. It well nigh deserves to occupy a place in the Ardha-magadhi courses of the F. Y. Arts or the Inter Arts examination of the University.

Gujarat College
Ahmedabad
1st March 1935

K. V. Abhyankar
Professor of Sanskrit and
Ardha-magadhi

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INTRODUCTION.

The present volume is the result of a keen desire cherished since long to provide an interesting and useful collection of verses to all students of Prakrit on the line of anthologies in Sanskrit. As a student I took delight in jotting down good moral verses in the course of my reading and as a teacher I have found it quite necessary that beginners in the study of Prakrit should be taught these things first.

Vajjalagga is the only one book in which we find such a collection of verses on different subjects and sentiments, quoted from different authors. Gahasattasai is another collection of seven hundred verses by Hala and other poets but the subjects are not classified therein and the predominant sentiment is that of love. Sjt Puran Chand Nahar's Prakrta-Suktaratnamala also has been of great use to me. I have collected more than one thousand good verses from these three books and many other books such as Paumachariam, Suparsvacharium, Surasundaricharam, Samarait ... Dharmavala ... Upadhyaya ... Kumarapala ... Kumarapala pratibodha ... Sudhanddhu ... Kumarap ... Upadesha Ratna ... Bhava ... Upadesamala and some Pra-[illegible]

[illegible]

idea of moral life runs through most of them. I have purposely avoided descriptions of seasons, places and emotions; but included what can be strictly called Subhashitas. Riddles and sayings have been reserved for another publication.

The language of almost all the verses here, is Maharashtri Prakrit with the exception of verses number 414 and 415 which are written in Apabhransha, and some purely Ardha-magadhi verses. A careful reader will find that most of the verses do not belong to that period when vocalisation and aspiration of the consonants had reached the climax. There is no great variety of metres and very few four-footed verses have been included.

I have not used the word Ardha-magadhi in the title of this book, because it is not fully representative. Ardhamagadhi is not different from Prakrits but one of them. It does not mean half of Magadhi, as some believe at the first hearing or reading. There are only two features common to Magadhi and Ardha-magadhi. They are, (1) ए as the nominative singular termination for masculine nouns ending in अ and (2), the change of र to ल as in चरण to चलण. Magadhi is extinct to day and its literature is almost nil but there is pretty good literature in Ardhamagadhi.

There are two explanations offered by श्री जिनदास महत्तर in his नीशीथचूर्णि for Ardhamagadhi describing it as the language spoken in half of the Magadha country or the language used by the reference to eighteen [illegible] [illegible]. We know

from the scriptures that Lord Mahavira preached in Ardha-magadhi and that his principal sphere of movement was in the Magadha. The language of that country was called Magadhi, but lord Mahavira is said to have preached in Ardha-magadhi, the language intelligible to all *those who attended his religious discourses. It should have* been therefore a mixed dialect used for preaching purposes only. Magadha was a great empire in those days and there might have been about eighteen small countries under it, from which people hailed to the capital city Rajagriha, to hear the doctrines preached by lord Mahavira.

Then Ardhamagadhi should contain a greater element of Magadhi combined with smaller elements of other provincial dialects. But it is not so. The language of the present canon resembles Maharashtri more than it does Magadhi or any other Prakrit. For this very reason, Dr Jacobi calls it Jaina Prakrit as distinguished from Jaina Maharashtri, the language used by later Jaina writers of commentaries and story books.

This apparent dissimilarity can be explained by the past history of the canon which has passed through and been preserved with great difficulty in difficult times. Lord Mahavira preached and his main disciples received the doctrine to convey the same to their own disciples. Thus the doctrine was carried on orally. About two hundred years after Mahavira's Nirvana, there occured a severe famine of twelve years, when some monks migrated to countries free from famine, especially to कर्णाटक in the south. They must have come into contact there with the Maharashtri speaking people and even unconsci

and of many provincial dialects. It was pure Ardha-magadhi, considerably different from the one used in writing the canon in 504 A. D.

Ardha-magadhi is undoubtedly one of the Prakrits but all prakrit grammarians do not recognise it. The oldest of them, Vararuchi, the author of प्राकृतप्रकाश does not refer to it. Shree Hemchandra calls it आर्ष, but does not pay great importance to it. Chanda deals with it but the form of the language dealt with by him is not the same as that of our Ardhamagadhi of the scriptures. Grammarians later than Hemchandra generally follow him.

Of all the Prakrits, Maharashtri is considered as prakrit par excellence and Hemchandra takes it as the standard without giving it any name and gives only the differentiating features of other Prakrits.

The most difficult question is that of explaining the terms Sanskrit and Prakrit and their relation. Without entering [illegible] any [illegible] lengthy discussion it may be [illegible] Sanskrit [illegible] cultured or purified [illegible] or popular. Both the [illegible] and the [illegible] or polished [illegible] periods. The language [illegible]

derived from Sanskrit by interpreting the word प्राकृत as प्रकृतिः संस्कृतम् तत्र भवं तत आगतं वा, but they should not take the word प्रकृति to mean "origin" It is used by the grammarians like हेमचंद्र in the sense of "base" in their grammatical treatise The view therefore is not highly tenable It can be said with a strong degree of probability that Prakrits existed side by side with Sanskrit, if not earlier to it. They must have developed into several dialects in course of time and passed through various stages getting the names of regions or tribes in and by which they were spoken. Of all these, महाराष्ट्री was the first to become standardised and used in literature The remaining dialects too became standardised in course of time and reached the stage of अपभ्रंश - which are the fruitful mothers of old vernaculars. Hence the study of Prakrits is specially indispensable to the philologists to-day, and for that, such books are quite necessary

I am very much thankful to prof K. V. Abhyankar M. A. for very kindly writing a foreword to this book. That I have been able to publish this work to-day, is in a way due to him, for I began my study of Ardha-magadhi under him I express my gratitude to Sp. Puran Chand Nahar also for having allowed me to make use of his compilation

My labours will be amply rewarded if this collection helps the students of Prakrit and creates in them some interest to the ancient language.

M T B College
Surat
9th March 1935

V. M. Shah.

PRAKRITA-SUBHASHITA SANGRAHA.

(प्राकृतसुभाषितसंग्रहः)

(Collection of Prakrit moral verses with introduction and translation in English)



Compiled by

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M. T. B. College

SURAT

1935

विषयानुक्रमणिका ।

॥ ॐ अर्हम् ॥

प्राकृतसुभाषितसंग्रहः ।

सज्जनः ।

THE VIRTUOUS.

अवयारदरे वि परे कुणंति उवयारमुत्तमा नूणं ।
सुरहेइ चंदणदुमो परसुमुहं छिज्जमाणो वि ॥१॥
मित्ती परोवयारो सुसीलया अज्जवं विणयवग्गं ।
दक्खिण्णविणयचाया सुदणाण गुणा निसग्गेण ॥२॥
उदयम्मि वि अत्थमणे वि धरइ रत्तत्तणं दिवसनाहो ।
रिद्धीसु आवईसु अ तुल्लच्चिय हुंत सप्पुरिसा ॥३॥
खीरं पिव हंसा जे घुट्टन्ति केवलं समिद्धगुणे ।
दोसे विवज्जयन्ता ते जण सुजाणए पुरिसे ॥४॥
वाचा [illegible] सदसहस्सं ।
सउअ वो [illegible] ओहि विसेसेइ ॥५॥
[illegible] दरं ।
[illegible] दरिसण ॥ [illegible]
[illegible] पयट सच्छंदा [illegible]
[illegible] हेइ [illegible]

असमत्ता वि समत्ता सुपुरिसा गुणगणेहिं नियएहिं ।
किं कुलंति मणीओ जाओ महग्घेहिं घिप्पंति ! ॥८॥

विहलो जं अवलंबइ आवइपडियं च जो समुद्धरइ ।
सरणागयं च रक्खइ तिसु तेसु अलंकिया पुहवी ॥९॥

अब्भत्थणेण वि सज्जणेण जे अक्खरा समुल्लविया ।
ते पत्थरेसु टंकुक्किरियव्व न हु अन्नहा हुंति ॥१०॥

जेण परो दूमिज्जइ पाणिवहो जेण भणिएणं ।
अप्पा पडइ किलेसे न हु तं जंपन्ति गीयत्था ॥११॥

जं चिय खमइ समत्थो धणवंतो जं न गव्विओ होइ ।
जं च सुविज्जो नमिरो तेहिं अलंकिया पुहवी ॥१२॥

न हसंति परं न थुणंति अप्पयं पियसयाइं च जंपंति ।
एसो सुअणसहावो नमो नमो ताण पुरिसाणं ॥१३॥

मेहाण जलं चंदस्स चदणं तरुवराण फलनिचयो ।
सुपुरिसाण य रिद्धी सामन्ना सयललोयस्स ॥१४॥

सम्म न उल्लंघिज्जइ कम्मवि आलं न दिज्जइ कइवि ।
को वि न उक्खोभिज्जइ सज्जणमग्गो इमो दुग्गो ॥१५॥

जलहिविसघडिएण वि निवसिज्जइ हरसिरंमि चंदेणं ।
जत्थगया तत्थगया गुणिणो सीसेण वुब्भंति ॥१६॥

नियगरुयपभाववसमणेण लज्जंति जे महासत्ता ।
इयरा पुण अलियपसंसणेण वि अंगे न मायंति ॥१७॥

गरुयावयाहिंणं पि हु अणुकंपंतीह जे महामना ।
जम्हा जे महासत्ता तेहिं चिय भूमिया धरिणी ॥१८॥

अभिहाणमभणंतो विय होइ पयडो गुणेहिं सप्पुरिसो ।
छन्नो वि चंदणतरू किं न कहिज्जइ परिमलेणं ॥१९॥

इच्छइ मरणं पि रणे उत्तमपुरिसाण धीरहिययाणं ।
न य परपणामजणियं रज्जं पि करेइ निव्वाणं ॥२०॥

सेला चलंति पलये मज्जायं सायरा वि मेहंति ।
सुयणा तहिं पि काले पडिवन्नं नेव सिढिलंति ॥२१॥

फरुसं न भणसि भणिओ हससि हसिऊण जंपसि पियाइं ।
सज्जण तुह सहावो न याणिमो कस्स सारिच्छो ॥२२॥

ते धन्ना ताण नमो ते गरुया माणिणो थिरारम्भा ।
जे गरुयवसणपडिपेल्लिया वि अन्नं न पत्थंति ॥२३॥

तुंगं चिय होइ मणो मणंसिणो अंतिमासु वि दसासु ।
अत्थन्तस्स वि रविणो किरणा उड्ढं चिय फुरन्ति ॥२४॥

ता तुङ्गो मेरुगिरी मयरहरो ताव होइ दुत्तारो ।
ता विसमा कज्जगई जाव न धीरा पवज्जन्ति ॥२५॥

ता वित्थिण्णं गयणं न वच्चिय जलहरा अइगा[illegible] ।
ता गरुया कुलसेला ताव न [illegible] ॥२६॥

मेरु [illegible] ॥
वाहलियाइ समुद्द [illegible] ॥२७॥

बोइवसो गिलइ तमं तं चिय उग्गिलइ कज्जलमिसेणं ।
अहवा सुद्धसहावा हियये कलुसं न धारेन्ति ॥२८॥

गेहागयं च सरणागयं च बद्धं च रोगपरिभूयं ।
नम्मन्नं वुड्ढं बालयं च न हणन्ति सप्पुरिसा ॥२९॥

निंदापरिजणस्सवि दोसग्गाही न सज्जणो कहवि ।
कुणइ सुयंधं वासिं तच्छिज्जन्तो वि मलयरुहो ॥३०॥

अपत्थिओ वि सुयणो कईण कव्वे गुणे पयासेइ ।
धवलेइ जयं सयलं नमारओ चेव निसिनाहो ॥३१॥

परमहिला जणणीसमा मन्नइ धीरो तणं व परदव्वं ।
लोगस्स निययकालं अहियं परिवालणुज्जुत्तो ॥३२॥

सव्वच्चिय धणाणं होइ अवत्था परोवयाराए ।
वासमसिम्मि व उदओ जणस्स सुवनं पयासेइ ॥३३॥

सप्पुरिसच्चिय वसणं महन्ति गरुयं पि साहसेक्करसा ।
धरणिच्चिय महइ उण वज्जनिवायं न उण तन्नू ॥३४॥

मोयन्ताणं पि नो नाणं कम्मबंधो उ केवलं ।
नो पण्डिया न मोयन्ति जाणन्ता भवबन्धणं ॥३५॥

धन्ना ते सप्पुरिसा जेच्चिय मोत्तूण नियपजुवइंओ ।
पव्वइया कयनियमा सिवमयलमणुत्तरं पत्ता ॥३६॥



दुर्जनः ।

THE WICKED.

रंजंति जाव कज्जं कयकज्जा दुज्जणव्व दूसंति ।
जे ते कारिमनेहा हा हा धी निग्घिणा पुरिसा ॥३७॥

मलमइलपंकमइला धूलीमइला न ते नरा मइला ।
जे पावपंकमइला ते मइला जीवलोगंमि ॥३८॥

जो कुणइ परस्स दुहं पावइ तं चेव सो अणंतगुणं ।
लब्भंति अंबयाइं न हु निंबतरुम्मि ववियम्मि ॥३९॥

संडीकओ वि पज्जालिओ वि चुण्णीकओ वि चुण्णो व ।
जीहाफलंचिओ वि हु अणेइ दाहं अहो पिसुणो ॥४०॥

अलमेव विच्छुआणं मुहमेव अहीणं तह य मंदस्स ।
दिट्ठिविसं पिसुणाणं सव्वं सव्वस्स भयजणयं ॥४१॥

सज्जणजणाण दोसा गुणा य को वण्णिउं तरइ लोए ।
जइ नवरि नायराओ दोहि जीहासहस्सेहि ॥४२॥

गुणिणो गुणेहि विहवेहि विहविणो होन्तु गव्विया नाम ।
दोसेहि नवरि गव्वो खलाण मग्गो च्चिय अउव्वो ॥४३॥

एवं चिय बहुलाहो आयिज्जइ अ खलाण मज्झम्मि ।
लाहो ज न दमिज्जइ भुयगरिंदेहि वग्गेण ॥४४॥

मा वच्चह वीसंभं पमुहे बहुकूडकवडभरियाण ।
निक्खवियकज्जपरम्मुहाण सुणयाण व खलाण ॥४५॥

मलिणा कुडिलगईओ परछिद्दग्गा य भीसणा डसणा ।
पयपाणेण वि लालयन्तस्स मारंति दोजीहा ॥४६॥

विरसं भसंति सविसं डसंति जे छलमिति मुंचंता ।
ते कस्स लद्धछिद्दा दुज्जणसुणगा सुहं दिंति ॥४७॥

धिद्धी ताण नराणं जे पररमणीसु खणमित्तेणं ।
खुडिया हणंति सव्वं कुलजससमायधम्मसुहं ॥४८॥

अन्नं च तस्स कीरइ पढमं चिय पत्थणा खलजणस्स ।
बीहेइ कविजणो जस्स मूसओ इव विरालस्स ॥४९॥

अहवा सहाव उ च्चिय दोसग्गहणम्मि वावडमणस्स ।
अब्भत्थणासएहिं वि न खलस्स खलत्तणं गलइ ॥५०॥

कुडिलत्तणं न उज्झई परच्छिद्दगवेसओ य दोजीहो ।
पत्थिज्जंतो वि कवीहिं दुज्जणो सप्पसारिच्छो ॥५१॥

दुज्जणसहाए पढियं निम्मलकव्वंपि लहइ न पइट्ठं ।
जलबिंदुव्व सुतत्ते आयसभाणम्मि पक्खित्तो ॥५२॥

आसज्ज दुज्जणं कविजणस्स अब्भत्थणा तओ विहला ।
न हु सक्कररससित्तो वि चयइ कडुयत्तणं निंबो ॥५३॥

अब्भत्थिओ वि वंको कलुसियहियओ सुविचपरिहीणो ।
चंदोव्व दुज्जणो इह दोसासंगे पयासेइ ॥५४॥

—

धनम् ।

WEALTH.

जाई रूवं विज्जा तिन्नि वि गच्छन्तु कन्दरे विवरे ।
अत्थो च्चिय परिवड्ढउ जेण गुणा पायडा हुन्ति ॥५५॥

विगुणमवि गुणड्ढं रूवहीणंपि रम्मं,
जडमवि मइमंतं मंदसत्तंपि सूरं ।
अकुलमवि कुलीणं तं पयंपंति लोआ,
नवकमलदलच्छी जं पलोएइ लच्छी ॥५६॥

सुच्चिय सूरो सो चेव पण्डिओ सो विढत्तविन्नाणो ।
जो निअसुअदंडज्जियलच्छीइ उवज्जए किंचि ॥५७॥

न गणंति कुलं न गणंति पावयं पुण्णमवि य न गणंति ।
इस्सरिएण हि मत्ता तहेव परलोयमिहलोयं ॥५८॥

वंचइ मित्तकलत्ते नाविक्खए मायपिइमयणे य ।
मारेइ बंधवे वि हु पुरिसो जो होइ धणलुद्धो ॥५९॥

जा विहवो ता पुरिसस्स होइ आणावडिच्छओ लोओ ।
गलिओदयं घणं विज्जुला वि दूरं परिच्चयइ ॥६०॥

वणिआण वणिज्जम्मि माहणाण सुइम्मि य ।
खत्तिआण असिग्गम्मि कासणम्मि ... ॥६१॥

पुरिसेण माणधणवज्जिएण अच्चन्तजिण्णविहवेण ।
ते देसा गन्तव्वा जत्थ सवासा न दीसन्ति ॥६२॥

किं तीए सिरीए, सुंदरी वि जा होइ अन्नदेसम्मि ।
जाइ न मित्तेहिं समं जा य न दिट्ठा अमित्तेहिं ॥६३॥

किं तीए सिरीए पीवराए छन्नाए गेहनिहिआए ।
विप्फुरइ जए न जओ मियंककिरणुज्जला कित्ती ॥६४॥

तायविढत्ता लच्छी नूणं पुत्तस्स होइ सा भइणी ।
होइ परस्स परित्थी सयं विढत्ता तओ जुत्ता ॥६५॥

अणवरयदेन्तस्स वि तुट्टन्ति न सायरे वि रयणाइं ।
पुण्णक्खएण झिज्जइ न हु लच्छी चायभोएणं ॥६६॥

लच्छीए विणा रयणायरस्स गंभीरिमा तहच्चेव ।
सा लच्छी तेण विणा भण कस्स न मंदिरं पत्ता ॥६७॥

जस्सत्थो तस्स सुहं जस्सत्थो पण्डिओ य सो लोए ।
अस्सत्थो सो गुरुओ अत्थविहूणो य लहुओ य ॥६८॥

सव्वेसिं सत्ताणं खणियं पि हु दुक्खमेत्तपडियारं ।
जा न करेइ नणु सुहं लच्छी को तीए पडिबन्धो ॥६९॥

दारिद्र्यम् ।
POVERTY.

ता रूवं ताव गुणा लज्जा सच्चं कुलक्कमो ताव ।
तावच्चिय अहिमाणो देहि त्ति न भण्णए जाव ॥७०॥

तिणतूला पि हु लहुयं दीण दइवेण निम्मियं भुवणं ।
वाएण किं न नीयं अप्पाणं पत्थणाभएणं ॥७१॥

परथरेइ हियय जीहा घोलेइ कण्ठमज्झम्मि ।
नासेइ मुहलावण्णं देहि त्ति परं भणन्तस्स ॥७२॥

जे जे गुणिणो जे जे वि माणिणो जे वियड्ढसंमाणा ।
दालिद्द रे वियक्खण ताण तुमं साणुराओ सि ॥७३॥

किं वा कुलेण कीरइ किं वा विणएण किं व रूवेणं ।
धणरहियाणं सुन्दरि नराण को आयरं कुणइ ॥७४॥

इह लोए च्चिय दीसइ सग्गो नरओ य किं परत्तेण ।
धणविलसिआण सग्गो नरओ दालिद्दिअजणाणं ॥७५॥

सगुणो वि विनिग्गुणो च्चिय वुच्चए सुचए परियणेणं ।
पावइ विहवविहूणो पए पए पराभवं पुरिसो ॥७६॥

महिला ।

WOMEN

गहचरियं देवचरियं ताराचरियं चराचरं चरियं ।
जाणन्ति सयलचरियं महिलाचरियं न याणंति ॥७७॥

बहुकूडकवडभरिया मायारूवेण रक्खए हिययं ।
महिलाए सब्भावं अज्ज वि बम्हा न जाणाति ॥७८॥

घेप्पइ मच्छाण पए आयासे पक्खिणो य पयमग्गो ।
एक्कं नवरि न घेप्पइ दुल्लक्खं कामिणीहिययं ॥७९॥

संसारे हयविहिणा महिलारूवेण मंडियं पासं ।
बुज्झन्ति जाणमाणा अयाणमाणा न बुज्झन्ति ॥८०॥

गओ वि जेण भंडइ पाइवपडणं जए कुणसि ।
ते वि नरा नारीहि कराविया निययदासत्तं ॥८१॥
मत्ते वि दीणवयणं माणं ता जे नरा न जंपन्ति ।
ते वि हु करेन्ति महिलाण चाडुयं नेहगहिया ॥८२॥

उवसमणा आगमिच्छत्तका पण्डिया य जे केवि ।
महिलाए अंगुलीहि नचाविज्जन्ति ते वि नरा ॥८३॥
सिंगारतरङ्गाए विलासवेलाए जुव्वणजलाए ।
के के जयम्मि पुरिसा नारीनईए न बुड्डंति ॥८४॥
उज्झेउ अंगुलिं सो पुरिसो सयलम्मि जीवलोगम्मि ।
कामन्तेण महिलं जेण न पत्ताइं दुक्खाइं ॥८५॥
धन्ना ता महिलाओ जाणं पुरिसेसु कित्तिमो नेहो ।
पाएण जए पुरिसा महुयरसरिसा सहावेण ॥८६॥
किं पेम्मं को व पिओ को विरहो केरिसी विसयतण्हा ।
एयं अयाणुयं जाणि नमो नमो ताण नारीणं ॥८७॥
गंगाए वालुयं सायरे जलं हिमवओ य परिमाणं ।
जाणन्ति बुद्धिमन्ता महिलाहियंयं न जाणन्ति ॥८८॥
रोवन्ति रुवायंति य अलियं जंपन्ति पत्तियावेन्ति ।
कवडेण य खंति विसं मरन्ति न य जंति सब्भावं ॥८९॥
महिला हु रत्तमेत्ता उच्छूखण्डं व सक्करा चेव ।
सच्चिय विरत्तमेत्ता निंबं कूरं विसेसेइ ॥९०॥

अणुरज्जन्ति मणेणं मणेण पुणो विरज्जन्ति ।
अणवगाहियासया दन्तिप्पगलन्तजलरेहा ॥९.१॥

हियएसु निद्दयाओ तणुअंपि पहेहिएहिं रम्माओ ।
तुच्छाओ महिलाओ सुरम्मविज्जुव्विज्जुरियाए ॥९.२॥

महिला आल कुलहरं महिला लोयम्मि दुच्चरियं खेत्तं ।
महिला दुग्गइदारं महिला जोणी अणत्थाणं ॥९.३॥

मारइ पियमयलं हणइ सुयं नइ पणासए अत्थं ।
नियगेहं पि पलीवइ नारी रागाउरा पावा ॥९.४॥

जो जाइ जुवइवसो मच्छावं मयणमोहिओ पुरिसो ।
दुक्खसमुद्दे निवडइ सो नत्थि संदेहो ॥९.५॥

देवाण दाणवाण य मंतं भणंति मंतनिउणा जे ।
इत्थीयणम्मि उण्णो नाणवि मंता कहिं नट्ठा ॥९.६॥

मायाजलसंगमाओ सुरविनिम्माण निग्गंथमपट्ठाण ।
जाणंति बुद्धिमंता महिलाचरियं न याणन्ति ॥९.७॥

वंचि अ. नियमामा ।ः अइ आवइ किज्जइ विम्मा ।
कज्ज गयमत अ हा हि य भवि विरहइ ॥९.८॥

नावेक्खइ तहनहु सिणद्धवस्स बहइ निच्च ।
नाणवयरदर्शनवयणपालिआ न हवन्ति ॥९.९॥

अम्मनत्थ सोवा वइदनाण य वइदण चित्त ।
परिणीआए दहा तुच्छइपिआ दुक्खिआ निच्च ॥

निद्दाभंगो पण्डुरत्तणं दुक्ख-नीसासा ।
जेहिं न जाया पुणा ते सुहिया जीयलोयम्मि ॥१०१॥

अंगो सिय-मणियाओ मयरन्दाओ वणालीण ।
गुंजाफलमणियाओ होंति गमणेण महिलाओ ॥१०२॥

रत्ताओ हरंति मणं पाणेवि हरंति नद्र विरत्ताओ ।
रागे वि विरागे विय भयंकरा दुट्ठनारीओ ॥१०३॥

अन्नं चिंतेंति मणे चिंतंति अन्नं पदंसिंति अन्नेन ।
चलचित्ताणं ताणं को नाम हविज्ज वसहओ ॥१०४॥

विवहुणा मणिएण जाओ य हणंति नियसुतंपि ।
को नाम पिओ तासिं हविज्ज चवलाण महिलाणं ॥१०५॥

जह विपरीसं सरसंपि भोयणं जीविय हरइ मुत्तं ।
तह सुन्दरावि रमणी रमिया नणु दोसडं देइ ॥१०६॥

जं चित्ते चिंतेउं जं न मुणिणोवि पेच्छिउं सक्का ।
लीलावईण लीलावायारे तम्मि कलंमि ॥१०७॥

मच्छपयं जलमज्झे आगासे पक्खियाण पयपंती ।
महिलाण हिययमग्गो तिण्णिवि विरला पयपंति ॥१०८॥

सयसम्मतं दुक्खं सुहं च जाओ धम्मं जाणंति ।
ता पुत्तअ महिलाओ सेमाओ जग मणुस्साणं ॥१०९॥



अनित्यता।

TRANSITORINESS.

सव्वम अणिच्चं जुव्वणधणसयणगुणदाराणं ।
देहस्स जीवियस्स य इक्कं पि न दिस्सए निच्चं ॥११०॥
जुव्वणं रूवसंपत्ती सोहग्गं धणसंपया ।
जीवियं वा वि जीवाणं जलबुब्बुअसंनिहं ॥१११॥
दाणमाणोवयारेहिं सामभेयाइएहि य ।
न सक्का सा निवारेउं तेलुक्केण अणिच्चया ॥११२॥
सव्वत्थ निरणुक्कोसा निव्विसेसं पहारिणी ।
सुलभनरामराणं एगा जगि अणिच्चया ॥११३॥
जललवतरलं जीयं अथिरा लच्छी विभंगुरो देहो ।
तुच्छा य कामभोगा निबंधणं दुक्खलक्खाण ॥११४॥
लच्छी सहावचवला तओ वि चवलं च जीवियं होइ ।
देहो तओ वि चवलो उवयारविवज्जिओ [illegible] ॥११५॥
[illegible] ।
[illegible] ॥११६॥
[illegible]
[illegible]
[illegible]
[illegible]

खणभंगुरे सरीरे का मुच्छ रई मणाणुमणं ।
नाणविणिज्जे थीरे दुगंछिए किमिकुलावासे ॥११९॥
मणुअत्तं असारं विज्जुल्लयाचंचलं हवइ जीअं ।
बहुरोगकिलिकसमाउलमणुयं हवइ देहं ॥१२०॥
इन्दधणुरंगगुविणपविज्जुल्लयाकुसुमकुसुमसरिच्छा ।
इट्ठजणसंजोगा विभवा देहा य जीआणं ॥१२१॥
सुट्ठु वि भुत्ता भोगा सुट्ठु वि रमिअं पियएहि समं निच्चं ।
सुट्ठु वि पियं सरीरं हा जीव चइयवं विमुत्तव्वं ॥१२२॥
अज्जं कल्लं परारि पुरिसा चिंतंति अत्थसंपत्ति ।
अंजलिगयं व तोयं गलंतमाउं न पिच्छन्ति ॥१२३॥
जं कल्ले कायव्वं तं अज्जं चिय करेह तुरमाणा ।
बहुविग्घो हु मुहुत्तो मा अवरण्हं पडिक्खेह ॥१२४॥
दिवसनिसाघडिमाले आउं सलिलं जिआण घेत्तूणं ।
चन्दाइच्चवइल्ला कालरहट्टं भमाडेइ ॥१२५॥
विहवा सज्जणसंगो विसयसुहाइं विलाससललियाइं ।
नलिणीदलग्गघोलिरजललवपरिचंचलं सव्वं ॥१२६॥
तं कत्थ बलं तं कत्थ जुव्वणं अंगचंगिमा कत्थ ।
सव्वमणिच्चं पिच्छह दिट्ठं नट्ठं कयन्तेण ॥१२७॥
खणभंगुरं सरीरं जीवो अन्नो अ सासयसरूवो ।
सारं इत्तिअमित्तं जं कीरइ सोहणो धम्मो ॥१२८॥
रूवमसासयमेयं विज्जुलयाचंचलं जए जीअं ।
संझाणुरागसरिसं खणरमणीअं च तारुन्नं ॥१३०॥

गयकण्णचंचलाओ लच्छीओ तियसचावसारित्थं ।
विसयसुहं जीवाणं बुज्झसु रे जीव ! मा मुज्झ ॥१३१॥

जह संझाए सउणाण संगमो जह पहे य पहियाणं ।
सयणाणं संजोगो तहेव खणभंगुरो जीव ॥१३२॥

जीअं जलबिंदुसमं संपत्तीओ तरङ्गलोलाओ ।
सुमिणयसमं च पिम्मं जं जाणसु तं करिज्जासु ॥१३३॥

संझारागजलबुब्बुओवमे जीविए जलबिन्दुचंचले ।
जुव्वणे य नइवेगसंनिभे पावजीव किमियं न बुज्झसे ॥१३४॥

कुसग्गे जह ओसबिन्दुए थोवं चिट्ठइ लम्बमाणए ।
एवं मणुआणं जीवियं समयं गोयम मा पमायए ॥१३५॥

बीलम्मि छियन्तदेहे सरीरवावीसु जत्थ पइसमयं ।
कालरहट्टघडीहिं सोसिज्जइ जीवियंभोहं ॥१३६॥

विषयाः ।

SENSUAL PLEASURES.

विसया विस व विसमा विसया [illegible] दाहकरा ।
विसया विसायविसहरव्व य गसमा मरणहेऊ ॥१३७॥

नो मे भणामि सावय विस [illegible] दारुणा भुंजेऊण ।
[illegible] पिव [illegible] भगुर तहय ॥१३८॥

[illegible] सिय अपार ।
[illegible] कुणसु ॥१३९॥

महुबिंदुसमे मोए मुणइ परिणामदारुणे पत्तियं ।
इय मयणमोहमूढो विरुद्धो भद मरइ भोत्तुं जे ॥१४
हरिहरचउराणणचंदसूरखंदाइणो वि जे देवा ।
नारीण किंकरत्तं कुणंति धिद्धी विसयतन्हा ॥१४
जह कच्छुल्लो कच्छुं कंडुयमाणो दुहं मुणइ सोक्खं ।
मोहाउरा मणुस्सा तह कामदुहं सुहं बिंति ॥१४
दुक्खं सुहं ति मन्नइ जीवो विसयामिसेसु अणुरत्तो ।
पुणरवि बहु विनडिओ न मुणइ आउं परिगलन्तं ॥१४
जह कमले व्व महुयरो आसत्तो तह्य कामगयचित्तो ।
महिलाणुरायरत्तो किं न कुणइ साहसं पुरिसो ॥१४
जं नत्थि तं पलोयइ जं विज्जइ तं न पिच्छइ पयत्थं ।
अहह अहो अपुव्वं तिमिरं मिहिरप्पभे मयणो ॥१४
ता लज्जा ता माणो ताव य परलोयचिंतणे बुद्धी ।
जा न कित्तियजियहरा मयणस्स सरा पहुप्पन्ति ॥१४
सल्लं कामा विसं कामा कामा आसीविसोवमा ।
कामा पत्थेमाणा य अकामा जंति दुग्गइं ॥१४
विसयसुहेसु पसत्तं अबुहजणं कामरागपडिबद्धं ।
उक्कामयंति जीवं धम्माओ तेण ते कामा ॥१४
खणमेत्तसुक्खा बहुकालदुक्खा पगामदुक्खा अणिगामसोक्खा
संसारमोक्खस्स विपक्खभूया खाणी अणत्थाण उ कामभोगा ॥१
सव्वं विलवियं गीयं सव्वं नट्टं विडंबणा ।
सव्वे आभरणा भारा सव्वे कामा दुहावहा ॥१५०

शीलम् ।

GOOD CONDUCT.

मेरू गरिट्ठो जह पव्वयाणं
एरावणो वारणो गयाणं ।
सिंहो वरिट्ठो जह सावयाणं
तहेव सीलं पवरं वयाणं ॥१५१॥

जो इहलोए पुरिसो सीलं खंडेइ कामगहगहिओ ।
सो तत्ततंबपुत्तलियसमं नरए आलिंगणं देइ ॥१५२॥

धन्ना ते चिय पुरिसा जयंमि जीअं च ताण सुकयत्थं ।
जे सुविसुद्धमणा विरत्तचित्ता परत्थीसु ॥१५३॥

जा नियकंतं मुत्तु सुमिणे वि न ईहए नरं अन्नं ।
आबालबंभयारिव्व सा सीलेण वि थवणिज्जा ॥१५४॥

नारीसु पियविरहे महुसमये बहुजुवाणअणुसंगे ।
जा नियसीलं रक्खइ सा का वि बहुपुन्ना ॥१५५॥

हारो भारो रसणाइ बंधणं नेउराइं नियलाइं ।
सीलरयणेण जीए जुवईए न भूसियं अंगं ॥१५६॥

जा नारी इह लोए सीलं खंडेइ कामगहगहिया ।
सा लोहमयपुरिसेण नरए आलिंगणं देइ ॥१५७॥

सीलं चिय महिलाण विभूसणं सीलमेव सव्वस्सं ।
सीलं जीवियसरिसं सीलाओ न सुंदरं किंपि ॥१५८॥

शीलम् ।

GOOD CONDUCT.

मेरू गरिट्ठो जह पव्वयाणं
एरावणो सारवओ गयाणं ।
सिंहो बलिट्ठो जह सावयाणं
तहेव सीलं पवरं वयाणं ॥१५१॥

जो इहलोए पुरिसो सीलं खंडेइ कामरसगिद्धो ।
सो तत्तंबपुत्तलिममं नरगे आलिंगणं देइ ॥१५२॥

धन्ना ते च्चिय पुरिसा जयंमि जीअं च ताण सुकयत्थं ।
जे मुत्तिगमणिचत्ता विरत्तचित्ता परत्थीसु ॥१५३॥

जा नियकंतं मुत्तुं सुमिणे वि न ईहए नरं अन्नं ।
आबालबंभयारिव्वं सा रिसीणं पि थवणिज्जा ॥१५४॥

तारुन्ने पियविरहे सहुममये बहुजुवाणसंसंगे ।
जा नियसीलं रक्खइ सा ई सावि बहुपुन्ना ॥१५५॥

हारो भारो रमणाइ बन्धण नेउराइ निउलाइ ।
सीलरयणाए जीए कुवईए न भूसिय अंग ॥१५६॥

जा नारी इह लोए सीलं खंडेइ कामगहगहिया ।
सा लोहमयपुरिसेण नरए आलिंगणं देइ ॥१५७॥

सीलं चिय महिलाणं विभूसणं सीलमेव सव्वस्सं ।
सीलं जीवियसरिसं सीलाओ न सुंदरं किंपि ॥१५८॥

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सीलं वरं कुलाओ दारिद्दं भद्दयं न रोगाओ ।
विज्जा रज्जाउ वरं खमा वरं सुट्ठु वि तवाओ ॥
सीलं वरं कुलाओ कुलेण किं होइ विगयसीलेण ।
कमलाइ कद्दमे संभवन्ति न हु हुन्ति मलिणाइं ॥१
भूसणरहिया वि सई नीइ सीलं तु नच्छगं होइ ।
सीलविहूणाए पुणो वरं खु मरणं महिलियाए ॥१
सीलं कुलआहरणं सीलं रूवं च उत्तमं होइ ।
सीलं चिय पण्डित्तं सीलं चिय निरुवमं धम्मं ॥१६
हत्थपायपडिच्छिन्नं कण्णनासविकप्पियं ।
अवि वाससइं नारिं बंभयारी विवज्जए ॥१६
जहा कुक्कुडपोअस्स निच्चं कुललओ भयं ।
एवं खु बंभयारिस्स इत्थीविग्गहओ भयं ॥१६
चित्तभित्तिं न निज्झाए नारिं वा सुअलंकियं ।
भक्खरं पिव दट्ठूण दिट्ठिं पडिसमाहरे ॥१६

दैवम्।
FATE.

जं चिय विहिणा लिहियं तं चिय परिणमइ सयललोयस्स।
इय जाणिऊण धीरा विहुरे वि न कायरा हुन्ति ॥१६९॥
तत्तिल्लो विहिराया जाणइ दूरेवि जो जहिं वसइ।
जं जस्स होइ जुग्गं तं तस्स विइज्जयं देइ ॥१७०॥
जम्मो कलिंगदेसे पाणिग्गहणं मरुयदेसमज्झम्मि।
मरणं समुद्दतीरे अज्जंपि भविस्सए किंपि ॥१७१॥
पत्ते वसंतमासे रिद्धिं पावंति सयलवणराई।
जं न करीरे पत्तं ता किं दोसो वसंतस्स ॥१७२॥
साएण बलेण परक्कमेण मंतोसहाइजुत्तीहिं।
विउसेहि वि कविहि वि य न तीरए अन्नहाकाउं ॥१७३॥
जा उण कस्सइ चिंता तेसु वि सा नूण दुहफला।
होअव्वमहोअव्वं च अन्नहा कुणइ नो चिन्ता ॥१७४॥
सीयंति सव्वसत्थाइं एत्थ न कमंति मन्ततन्ताइं।
अदिट्ठपहरणम्मि य विहिम्मि किं पोरुसं कुणउ ॥१७५॥
जं जेण पावियव्वं सुहमसुहं वावि जीवलोयम्मि।
तं पाविज्जइ नियमा पडियारो नत्थि एयस्स ॥१७६॥
जा जा डाला लंबइ हत्थं गहिऊण वं इ ।
सा सा सडत्ति तुट्टइ नरस्स दि ॥१७७॥

मइलइ विमलंपि कुलं हीलिज्जइ पायडाणवि जणेण ।
पडइ दुहम्मि नराए पुरिसो परनारिसंगेण ॥१५९॥
उच्छिट्ठं चिट्ठं पिव परनारिं परिहरन्ति सप्पुरिसा ।
सेवंति साणसरिच्छ निंदिया ते दुरायारा ॥१६०॥
जो देइ कणयकोडिं अहवा कारेइ कणयजिणभवणं ।
तस्स न तत्तियपुण्णं जत्तिय बंभव्वए धरिए ॥१६१॥
सीलं वरं कुलाओ दालिद्दं भव्वयं च रोगाओ ।
विज्जा रज्जाउ वरं खमा वरं सुट्ठु वि तवाओ ॥१६२॥
सीलं वरं कुलाओ कुलेण किं होइ विगयसीलेण ।
कमलाइ कद्दमे संभवन्ति न हु हुंति मलिणाइं ॥१६३॥
भूसणरहिया वि सई तीए सीलं तु भूसणं होइ ।
सीलविहूणाए पुणो वरं खु मरणं महिलियाए ॥१६४॥
सीलं कुलआहरणं सीलं रूवं च उत्तमं होइ ।
सीलं चिय पण्डित्तं सीलं चिय निरुवमं धम्मं ॥१६५॥
हत्थपायपडिच्छिन्नं कण्णनासविकप्पियं ।
अवि वाससइं नारिं बंभयारी विवज्जए ॥१६६॥
जहा कुक्कुडपोअस्स निच्चं कुललओ भयं ।
एवं खु बंभयारिस्स इत्थीविग्गहो भयं ॥१६७॥
चित्तभित्तिं न निज्झाए नारिं वा सुअलंकियं ।
भक्खरं पिव दट्ठूण दिट्ठिं पडिसमाहरे ॥१६८॥

दैवम् ।

FATE.

जं चिय विहिणा लिहियं तं चिय परिणमइ सयललोयस्स ।
इय जाणिऊण धीरा विहुरे वि न कायरा हुन्ति ॥१६९॥
तचिल्लो विहिराया जाणइ दूरेवि जो जहिं वसइ ।
जं जस्स होइ जुग्गं त तस्स विइज्जयं देइ ॥१७०॥
जम्मो कलिंगदेसे पाणिग्गहणं मरुयदेसमज्झम्मि ।
मरणं समुद्दतीरे अज्जंपि भविस्सए किंपि ॥१७१॥
पत्ते वसंतमासे रिद्धिं पावंति सयलवणराई ।
जं न करीरे पत्तं ता किं दोसो वसंतस्स ॥१७२॥
वाएण बलेण परक्कमेण मंतोमहाइजुत्तीहिं ।
विउसेहि वि कविहि वि य न तीरए अन्नहाकाउं ॥१७३॥
जा उण कस्सइ चिंता केसु वि सा नूण दुहफला ।
होअव्वमहोअव्व च अन्नहा कुणइ नो चिन्ता ॥१७४॥
सीयंति मच्चमत्थाइं एत्थ न कमंति मन्तनन्ताइ ।
अदिट्ठयहरणम्मि य विहिम्मि किं पउरुसं कुणइ ॥१७५॥
ज जेण पावियव्वं सुहमसुह वावि जीवलोयम्मि ।
तं पाविज्जइ नियमा पडियारो नत्थि [illegible] ॥१७६॥
जा जा दाला लवइ हत्थ [illegible]
सा सा तडत्ति तुट्टइ [illegible]

जं नयणेहि न दीसइ हियएण वि जं न चिंतियं कहवि ।
तं तं सिरम्मि निवडइ नरस्स दिव्वे परोहुत्ते ॥१७

जइ विसइ विसमविवरे लंघइ उदहिं करेइ ववसायं ।
तहवि हु फलं न पावइ पुरिसो दिव्वे परम्मुहे ॥१७

खण्डिज्जइ विहिणा ससहरो सूरस्स वि अत्थमणं ।
हा दिव्व परिणईए कवलिज्जइ को न कालेण ॥१८

को एत्थ सया सुहिओ कस्स व लच्छी थिराइं पेम्माइं ।
कस्स व न होइ खलणं भण को हु न खण्डिओ विहिणा ॥१८

विहिणा जं चिय लिहियं नलाटवट्टीए तेण दइवेण ।
पच्छा सोवि पसन्नो अन्नहाकरिउं न हु समत्थो ॥१८

अवहरइ जं न विहियं जं विहियं तं पुणो न नासेइ ।
अइनिउणो नवरि विही मित्थं पि न वड्ढिउं देइ ॥१८

एक्कस्स जाव न अंतं जामि दुक्खस्स पावकम्मो हं ।
तावच्चिय गरुययरं विइयंतु निरूवियं विहिणा ॥१८

जं जं आलिहइ मणो आसावट्टीहिं हिअअफलयम्मि ।
तं तं बालोव्व विही निहुअं हसिऊण पम्हुसइ ॥१८

कर्मन् ।

KARMAS.

सव्वो पुव्वकयाणं कम्माणं पावए फलविवागं ।
अवराहेसु गुणेसु य निमित्तमेत्तं परो होइ ॥१८६

जं जेण जया जारिसयं उवज्जियं होइ कम्म सुहमसुहं ।
तं तारिसं तया से संपज्जइ दोरियनिबद्धं ॥१८७॥

पुव्वकयं सुकयं चिय जीवाणं सुक्खकारणं होइ ।
दुक्कयं च कयं दुक्खाणं कारणं होइ निब्भंतं ॥१८८॥

न सुरासुरेहिं नो नरवरेहिं नो बुद्धिमसिद्धेहिं ।
कहवि खलिज्जइ इंतो सुहासुहो कम्मपरिणामो ॥१८९॥

न देइ कोइ कस्स वि सुक्खं दुक्खं च निच्छओ एसो ।
निययं चेव समज्जियमुवभुंजइ जंतुणा कम्मं ॥१९०॥

मा वहउ कोवि गव्वं जं किर कज्जं मए कयं होइ ।
सुरवरकयंपि कज्जं कम्मवसा होइ विवरीयं ॥१९१॥

विहडंति सुया विहडंति बांधवा विहडइ संचिओ अत्थो ।
एक्कं नवरि न विहडइ नरस्स पुव्वकयं कम्मं ॥१९२॥

पाविज्जइ जत्थ सुहं पाविज्जइ मरणबंधणं जत्थ ।
तेण तहिं चिय निज्जइ नियकम्मगलत्थिओ जीवो ॥१९३॥

ता किं भएण किं चिंतिएण किं जूरिएण बहुएण ।
जइ संचिय वियंभइ पुव्वकओ कम्मपरिणामो ॥१९४॥

को दाऊण समत्थो को वा हरिऊण जस्स जं विहियं ।
परिणमइ फलं पुरओ पव्वकम्माणुसारेणं ॥१९५॥

नियकम्मेहि वि नीया उच्च पुरिसा लहन्ति महत्तं ।
गुणगविरहियमणा उट्टद्धमुहा य वहन्ति ॥१९६॥

एक्कम्मि कुले एक्कम्मि मंदिरे एक्ककुच्छिसंभूया ।
एक्को नराण सामी अन्नो एयस्स असमत्थो ॥१९७

कत्थवि जीवो बलिओ कत्थवि कम्माइं हुंति बलिआइं ।
जीवस्स य कम्मस्स य पुव्वनिबद्धाइं वेराइं ॥१९८

सयमेव कुणसि कम्मं तेण य बाहिज्जसि तुमं चेव ।
रे जीव अप्पवेरिय अन्नस्स य देमि किं दोसं ॥१९९

नचंता कीडन्ता कम्मं कुव्वन्ति निग्घिणा जीवा ।
पच्छा तस्स विवागे रुअंति करुणं महादुक्खा ॥२००

धारिज्जइ जलनिही वि कल्लोलोत्थंभिसत्तकुलसेलो ।
न हु अन्नजम्मनिम्मिअसुहासुहो कम्मपरिणामो ॥२०१॥

किं अत्थि कोइ भुवणम्मि जस्स जायन्ति नेव पावाइं ।
नियकम्मपरिणईए जम्ममरणाइं संसारे ॥२०२॥

अकयं को परिभुंजइ सकयं नासिज्ज कस्स किर कम्मं ।
सकयमणुभुंजमाणो कीस जणो दुम्मणो होइ ॥२०३॥

घोरम्मि गब्भवासे कलमलजंबालअसुइबीभत्थे ।
वसिओ अणंतखुत्तो जीवो कम्माणुभावेणं ॥२

धणकम्मपासबद्धो भवनयरचउप्पहेसु विविहाओ ।
पावइ विडंबणाओ जीवो को इत्थ सरणं से ॥२०५॥

जणणी जायइ जाया जाया मायपिया अ पुत्तोय ।
अणवत्था संसारे कम्मवसा सव्वजीवाणं ॥२०५॥

अन्नो न कुणइ अहियं हिअं पि अप्पा करेइ नहु अन्नो ।
अप्पकयं सुहदुक्खं भुंजसि ता कीस दीणमुहो ॥२०७॥
[illegible] बंधइ [illegible] [illegible] [illegible] ।
विसहइ [illegible] [illegible] [illegible] कम्मवेयविओ ॥२०८॥
परमथओ न वेजानं [illegible] व दुसरय [illegible] नाहग ।
पुव्वकयमेव कम्म [illegible] नस्त्रिय ॥२०९॥
संगामे गयदृगम [illegible] [illegible]
कंतारे [illegible] [illegible] ।
अग्गोहिम्मि [illegible] [illegible] वे-
[illegible] पुरिसं पुलेहि पालिजइ ॥२१०॥



क्षान्तिः ।

FORGIVENESS.

[illegible] [illegible] [illegible] भणिआ ।
[illegible] [illegible] [illegible] [illegible] ॥२११॥
[illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] ॥२१२॥
[illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible]

वरभवणमयणधणसयणंगया हुंति खंतीगुणाओ ।
मणुयाण मणुयजम्मे इच्छियसंजोगेण संपत्ती ॥२१४॥

खंतीए गुणप्पमेओ मन्निज्जइ माणवो विरूवो वि ।
जह नंदिसेणसाहू पसंसिओ तियसनाहेण ॥२१५॥

न वि तं करेइ माया नेव पिया नेव बंधवजणो य ।
उवयारं जह खंती सुसेविया सव्वजीवाणं ॥२१६॥

सव्वेवि गुणा खंतीइ वज्जिया नेव दिंति सोहग्गं ।
हरिणंकवलविहूणा रयणी जह तारयड्ढावि ॥२१७॥

नयणविहूणं वयणं कमलविहूणं च सरवरं जह य ।
न य सोहइ तह खंतीए वाहिरं माणुसं लोए ॥२१८॥

खंतिदयादमजुत्तो जो मणुओ होइ जीवलोगम्मि ।
सो जसकित्ती पावइ कल्लाणपरंपरं विउलं ॥२१९॥

इहलोए परलोए सुहाण सव्वाण कारणं खंती ।
तम्हा जिणाण आणा कायव्वा मुक्खफलहेऊ ॥२२०॥

खंती सुहाणमूलं मूलं धम्मस्स उत्तमा खंती ।
हरइ महाविज्जा इव खंती दुरियाइं सव्वाइं ॥२२१॥

धर्मः ।

RELIGION.

धम्मेण कुलप्पसूई धम्मेण य दिव्वरूवसंपत्ती ।
धम्मेण धणसमिद्धी धम्मेण सुवित्थडा कित्ती ॥२२२॥

धम्मो मंगलमउलं ओसहमउलं च सव्वदुक्खाणं ।
धम्मो बलमवि विउलं धम्मो ताणं च सरणं च ॥२२३॥

किं जंपिएण बहुणा जं जं दीसइ समत्थजियलोए ।
इन्दियमणाभिरामं तं तं धम्मफलं सव्वं ॥२२४॥

जंमि मरणकाले मोत्तूणं दुक्खमेविरयंपि ।
अन्नं देहं सरणं धम्मोच्चिय होइ सुमहाओ ॥२२५॥

पावेइ य सुरलोयं तत्तो वि सुमाणुसत्तणं धम्मो ।
तत्तो दुक्खविमोक्खं सासयसोक्खं लहुं मोक्खं ॥२२६॥

धम्मेण लहइ जीवो सुम्माणुसरम्मोक्खमाहप्पं ।
दुक्खसमहण्णवायं पावइ नायं अहम्मेण ॥२२७॥

मेहेण विणा वुट्ठी न होइ न य बीयवज्जियं सस्सं ।
तह धम्मेण विरहियं न य सोक्खं होइ जीवाणं ॥२२८॥

धणओ धणत्थियाण कामत्थीणं च सव्वकामकरो ।
सग्गपवग्गसमंगेऊ जिणदेसिओ धम्मो ॥२२९॥

धम्मो चेवेत्थ सत्ताण सरण भवसायरे ।
देवं धम्मं गुरुं चेव धम्मत्थी य परिक्खए ॥२३०॥

बावत्तरीकलापंडिया वि पुरिसा अपंडिया चेव ।
सव्वकलाण पवरं जे धम्मकलं न जाणन्ति ॥२३१॥

लद्धूण माणुसत्तं जम्मं न धम्मे सया रवइ चित्तं ।
तम्मा किर करयलत्थ अमयं नट्ठं चिय नासम ॥२३

जीवदयाइं रमिज्जइ इंदियवग्गो दमिज्जइ सयावि ।
सच्चं चेव चविज्जइ धम्मस्स रहस्समिणमेव ॥२३३॥

सीलं न हु खंडिज्जइ न संवसिज्जइ समं कुसीलेहिं ।
गुरुवयणं न लंघिज्जइ जइ नज्जइ धम्मपरमत्थो ॥२३४॥

धम्मो बंधु सुमित्तो य धम्मो य परमो गुरू ।
मुक्खमग्गे पयट्टाणं धम्मो परमसंदणो ॥२३५॥

सिद्धी नाण नाणं सिन्नाणं तह गुणेसु कुसलत्तं ।
गुणगणगण्हणमग्गे गुणहीणं जे न याणन्ति ॥२३६॥

नाणमरहिम उवगए देवावि सहस्सया न तारेंति ।
धम्मो ताणं सरणं गइत्ति चिन्तेहि मरणंमि ॥२३७॥



दानम् ।
CHARITY

दाणेण फुरइ कित्ती दाणेण य होइ निम्मला कन्ती ।
[illegible] ॥२३८॥

[illegible] ।
[illegible] ॥२३९॥

[illegible] ।
[illegible] ॥२४०॥

[illegible] ।
[illegible] ॥२४१॥

दिन्नं सुहंपि दाणं होइ कुपत्तम्मि असुहफलमेव ।
सप्पस्स जहा दिन्नं खीरंपि विसत्तणं उवेइ ॥२४२॥

तुच्छंपि सुपत्तंमि उ दाणं नियमेण सुहफलं होइ ।
जह गावीए दिन्नं तिणं पि खीरत्तमुवेइ ॥२४३॥

महया वि हु जत्तेणं बाणो आसन्नलक्खमहिगिच ।
मुक्को न जाइ दूरं इय आसंसाए दाणं पि ॥२४४॥

नो नेमि कुवियं व दुक्खमसिनं आलोयए सम्मुहं ।
नो मिल्लइ घरं कमंकवडिया दासिव्व नेसिं सिरी ॥२४५॥

सोहग्गाइगुणा चयंति न गुणावद्धव्व तेसिं तणुं ।
जे दाणंमि समीहियत्थजणणे कुव्वंति जत्तं जणा ॥२४६॥

पुव्वुत्तगुणविउत्ताण जं धणं दिज्जए कुपत्ताण ।
तं खलु धुव्वइ वत्थं रुहिरेणं चिय रुहिरलित्तं ॥२४७॥

जीवाणमभयदाणं जो देइ दयावरो नरो निच्चं ।
तस्सेह जीवलोए कत्तो वि भयं न संभवइ ॥२४८॥

अहिंसा ।

NON-VIOLENCE.

मेरुगिरिकणयदाणं भत्ताणं जो देइ कोडिसमाओ ।
इय च हणइ [illegible] ॥

कल्लाणकोडिजणणी दुरन्तदुरियारिवग्गनिद्दवणी ।
संसारजलहितरणी इक्का चिय होइ जीवदया [illegible]

कि ताए पढियाए पयकोडीए पलालभूयाए ।
जं इत्तियं न नायं परस्स पीडा न कायव्वा ॥२५१॥

सव्वे जीवा वि इच्छंति जीविउं न मरिज्जिउं ।
तम्हा पाणिवहं घोरं निग्गंथा वज्जयंति णं ॥२५२॥

जो जीवाई [illegible] करेइ [illegible] ।
[illegible] सो [illegible] ॥२५३॥

[illegible] ।
[illegible] ॥२५४॥

[illegible] ।
[illegible] ॥२५५॥

[illegible] ।
[illegible] ॥२५६॥

[illegible] ।
[illegible] ॥२५७॥

[illegible] ।
[illegible] ॥२५८॥

[illegible] ।
[illegible] ॥२५९॥

[illegible] ।
[illegible] ॥२६०॥

गुणवर्धाहि करेयन्तो धम्मो मोक्खदायओ ।
जाइ जीवो अहिंसंतो जओ अमरणं पय ॥२६१॥
जो कुणइ नरो हिंसं परस्स जो जणइ जीवियविणासं ।
विणद्ध मोक्खविरहं संसारेइ संरयामंसं ॥२६२॥
जो कुणइ परस्स दुई पावइ तं चेव अणंतगुणं ।
लब्भंति अंबयाइं न हि निवंतरुम्मि पवियम्मि ॥२६३॥

गुणमहिमा ।

IMPORTANCE OF MERITS.

जइ होन्ति गुणा ता किं कुलेण गुणिणो कुलेण न हि कज्जं ।
कुलमकलंकं गुणवज्जिआण गरुयं चिय कलंकं ॥२६४॥
गुणहीणा जे पुरिसा कुलेण गव्वं वहंति ते मूढा ।
वंसुप्पन्नो वि धणू गुणरहिए नत्थि टंकारो ॥२६५॥
जम्मन्तरं न गरुयं गरुय पुरिसस्स गुणगणारुहणं ।
मुत्ताहलं हि गरुय न हु गरुय सिप्पिसंपुडयं ॥२६६॥
खरफरुस सिप्पिउडइ रयण त होइ ज अणग्घेयं ।
जाईए किं व किज्जइ गुणेहिं दोसा फुसिज्जन्ति ॥२६७॥
ज जाणइ भणइ जणो गुणाण विहवाण अन्तरं गरुयं ।
लब्भइ गुणेहि विहवो विहवेहि गुणा न घेप्पन्ति ॥२६८॥
ठाण गुणेहि लब्भइ ता गुणगहण अवस्स कायव्वं ।
हारो वि नेय पावइ गुणरहिओ थणवट्टं ॥२६९॥

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

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[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

कवड्डुडुंक्कुडीओ विरैयपायंडमेहमालाओ ।
निश्चं परवंचणविहियअहिणिवेसाओ वेसाओ ॥२७९॥

सवहे कुणंति अलिए रुअंति परं सयं न रज्जंति ।
गिण्हन्ति मणं चिय न हु धणेण पियरन्ति वेसाओ ॥२८०॥

अकयन्नुगामणीओ सिरोमणीओ धणंधम्मणाण ।
पालंति न वेसाओ नियजीहाए वि पडिवन्न ॥२८१॥

न दया न लोयलज्जा नाविन्निभय न पावसंका य ।
अत्थगहणत्थविरइयविविहकित्तिमाण वेसाण ॥२८२॥

घरवत्थाहरणविहूसियाओ वेसाओ जइ वि दीसंति ।
तह वि विभाविज्जंतं न सोहणं किंपि पयासि ॥२८३॥



काव्यम् ।

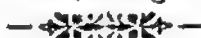
POETRY.

देहं गेणाइण्ण जीय नहिविन्निय पिव अलियं ।
नवर कब्बगुणसमो [illegible] ।
मुत्ताहल व [illegible] ।
गोयारकणाअहिय [illegible] ।
अमिअ पाइअ [illegible]
कामस्स [illegible]
[illegible]
[illegible]

पामररिसंठियस्स वि गुणहीणस्स किं करेइ गुणवंतो ।
जायन्धयस्स दीवो हत्थगओ निष्फलो चेव ॥२७०॥

परलोयगयाणंपि हु पच्छत्ताओ न ताण पुरिसाणं ।
जाण गुणुच्छाहेणं जियन्ति वंसे समुप्पन्ना ॥२७१॥

निग्गुण गुणेहि नियअगुणत्तणं देहि अम्ह इड्ढीए ।
कलिकाले किं कीरइ गुणेहि पहुणो न घेप्पन्ति ॥२७२॥



वेश्या ।

A HARLOT.

कुडिलत्तणं च वंकत्तणं च वंचत्तणं च असच्चं च ।
अन्नाण हुन्ति दोसा वेसाण पुण अलंकारा ॥२७३॥

न गणेइ रूववन्तं न कुलीणं नेव गुणसंपन्नं ।
वेसा वाणरीसरिसा जत्थ फलं तत्थ संकमइ ॥२७४॥

बहुकवडचाडुवयणेहिं नेहमुप्पाइऊण पुरिसस्स ।
गिण्हन्ति धणं न निद्धणं च निद्धंपि मुंचन्ति ॥२७५॥

चवलसहावाओ निग्घिणाओ अच्चंतलोहबद्धाओ ।
जाणन्ति वालगाओ व मुहेण जो मक्खियव्वो वि ॥२७६॥

वंचइ मा वंचिज्जइ गिण्हइ हिययाइं देइ मा हिययं ।
इय अक्खाउवणस्स मन व मुणन्ति मुणिणो वि ॥२७७॥

कयवि वरविप्पियाओ वि अलियवयणेहिं पत्तियावेंति ।
तह कहवि नर नडह मुणइ पम सव्वं पि सच्चम्मि ॥२७८॥

सीसन्ति जे वि इहइं सेसं भण्णन्ति सुइरएहिँ ।
कईणं ते वि पुरिसा कवन्धयणो णिय पइट्ठा ॥२९७॥
सरसविसयगुणकं मयरन्दुप्पायआइँ कोसेन्ति ।
न कयन्धुवाइ णिउणमिवाइ ण जाणन्ति ॥२९८॥
परिणमन्ति महाकइणो कावणिएहि अइसरणिवंदं ।
दूरेहिँ ण कइत्ते कुण पीणमंस दविणेहं ॥२९९॥
णा णत्थि कव्वं तं णत्थि ओगहं तं णत्थि किं पि विण्णाणं ।
जेण परिहरइ वाया गरुई कव्वपत्तिं ॥३००॥
रंहसपयट्टियनाणे सर्वातवैमागतिमाणदवन्निं ।
आसिवइ कव्वमइओ जलमयरंदं पुरिसवंदं ॥३०१॥
छायामिनियं कज्जे सयलजीवाण उणं गइमंतो ।
पासं कहवि न मुंचइ ला धम्मं उत्तमं पुणइ ॥३०२॥
जाणन्तो माणस्स दुहावाय अगागयपयाइं ।
को उरियन्त्र नयरे माणस्स अयस्स गंतव्वे ॥३०३॥
गब्भरमिहमाईइ मलिलन्डण गा व मूसल ।
अणुमयय सरमण जिवइ कि जगा कइ भणइ ॥३०४॥
सर्वन्दियाण पओगयमणसाण सन्धियाण य ।
जइ नत्थ कोवि पुरिसो वच्चइ भयकारणं किमिह ॥३०५॥
जीयमरणाणसयस्स मरणं मरणम्मि निच्छओ जस्स ।
गुणावायपुम्स व का आसा जीविए तस्स ॥३०६॥

जस्स मयस्सेगयरो सग्गो मोक्खो व होइ नियमेणं ।
मरणंपि तस्स नरवर ऊसवभूयं मणूसस्स ॥३०७॥

न वि जुद्धं न पलायं कयन्तहत्थिम्मि अत्थइ भयं वा ।
न य से दीसइ हत्थो गेण्हइ य दढं अमोक्खो य ॥३०८॥

जह वा लुणाइ सासाइ कासओ परिणयाइं कालेण ।
इय भूयाइ कयन्तो लुणाइ जायाइं जायाइं ॥३०९॥

जइ ताव मच्चुगसा सच्छन्दसुहं सुरेसु विहरन्ति ।
अच्चन्तमणोयारो जत्थ जगरोगयाणं ॥३१०॥

किं पुण वाहिजरारोगसोगनिच्चुद्दयम्मि माणुस्से ।
मच्चुस्स मो पमाओ जं जियइ नरो निमेसंपि ॥३११॥

जहेव सीहो व मिगं गहाय—
मच्चू नरं नेइ हु अन्तकाले ।
न तस्स माया न पिया न भाया—
कालम्मि तम्मि सहरा भवंति ॥३१२॥

सो को वि नत्थि जीवो तिल्लोयमज्झंमि जो वसं न गओ ।
मच्चुस्स पावमइणो मोत्त सिद्धे सुद्धमनिद्धे ॥३१३॥

जुज्जइ काउ सोगो मरणं जइ होज्ज कस्स एगस्स ।
साहारणम्मि मरणे को सोगो किं व रुण्णेणं ॥३१४॥

संसारः ।
WORLD.

खणदिट्ठनट्ठविहवे खणपरियट्टन्तविविहसुहदुक्खे ।
खणसंजोयविओगे संसारे रे सुहं कत्तो ॥३१५॥
कालम्मि अणाईए जीवाणं विविहकम्मवसगाणं ।
तं नत्थि संविहाणं संसारे जं न संभवइ ॥३१६॥
ही संसारसहावाचरियं नेहाणुरागरत्ता वि ।
जे पुव्वण्हे दिट्ठा ते अवरण्हे न दीसंति ॥३१७॥
एयं करेमि एण्हिं अयं काऊण पुण इमं काहं ।
काहामि को णु मन्नइ सुविणयतुल्लम्मि जियलोए ॥३१८॥
नारयतिरियनरामरभवेसु हिण्डन्तयाण जीवाणं ।
जम्मजरामरणमए मोत्तूणं किमत्थि किंचि सुहं ॥३१९॥
किं अत्थि नारओ वा तिरिओ मणुओ सुरो व संसारे ।
सो कोइ जस्स जम्ममरणाइ न होन्ति पायाइं ॥३२०॥
तेहिं गहियाण य कहं होइ रई हरिणतणयाण व ।
कूडयपडियाणं दढ वाहेहि विलुप्पमाणाणं ॥३२१॥
केण ममेत्थुप्पत्ती कहिं इओ तह पुणोवि गन्तव्वं ।
जो एत्तियंपि चिन्तेइ [illegible] को [illegible] न [illegible] ॥३२२॥
भयरोगसोगविप्पओग [illegible] ।
[illegible] को [illegible] कुणइ ॥[illegible]॥
बन्धवा सुयणा [illegible] ।
पेयवणा नियत्तन्ति [illegible] ॥[illegible]॥

मा जाणसि जीव तुमं पुत्तकलत्ताइ मज्झ सुहहेऊ ।
निउणं बंधणमेयं संसारे संसरंताणं ॥३२५॥
जीवो वाहिविलुत्तो सफरो इव निज्जले तडप्फडइ ।
सयलो वि जणो पिच्छइ को सक्को वेअणाविगमे ॥३२६॥
तं कंपि नत्थि ठाणं लोए वालग्गकोडिमित्तंपि ।
जत्थ न जीवा बहुसो सुहदुक्खपरंपरं पत्ता ॥३२७॥
जम्मदुक्खं जरादुक्खं रोगा य मरणाणि य ।
अहो दुक्खो हु संसारो जत्थ कीसंति जंतुणो ॥३२८॥
वसियं गिरीसु वसियं दरीसु वसियं समुद्दमज्झम्मि ।
रुक्खग्गेसु अ वसियं संसारे संसरंतेणं ॥३२९॥
जावंति केइ दुक्खा सारीरा माणसा व संसारे ।
पत्तो अणंतखुत्तो जीवो संसारकंतारे ॥३३०॥
संसारो दुक्खहेऊ दुक्खफलो दुसहदुक्खरूवो य ।
न चयंति तंपि जीवा अइबद्धा नेहनिअलेहिं ॥३३१॥
नियकम्मपवणचलिओ जीवो संसारकाणणे घोरे ।
का का विडंबणाओ न पावए दुसहदुक्खाओ ॥३३२॥
सोवि य कज्जवसेण वल्लहो होइ एत्थ संसारे ।
कारणवसेण सो वि हु रिउव्व वेरी जणो होइ ॥३३३॥
परमत्थओ न कोवि हु पिओ व सत्तू व अत्थि लोगंमि ।
नट्ठ माया नेव पिया मरुडामणओ जणो सव्वो ॥३३४॥
पुत्तोवि सत्तुसरिसो होइ नियकारणे अपुज्जंते ।
किं गा सुदिट्ठो वि हु पिच्छसु संसारवासस्स ॥३३५॥

भावशुद्धिः ।

MENTAL PURITY.

मणवावारो गरुओ मणवावारो जिणेहिं पन्नत्तो ।
जह नेइ सत्तमए अहवा मुक्खं पयासेइ ॥३३६॥
सव्वाणवि सुद्धीणं मणसुद्धी चेव उत्तमा लोए ।
आलिंगइ भत्तारं भावेणन्नेण पुत्तं च ॥३३७॥
दाणतवसीलभावणभेएहिं चउव्विहो हवइ धम्मो ।
सव्वेसु तेसु भावो महप्पभावो मुणेयव्वो ॥३३८॥
भावो भवुदहितरणी भावो सग्गापवग्गपुरसरणी ।
भवियाणं मणचिंतिअअचिंतचिंतामणी भावो ॥३३९॥
मेरुस्स सरिसवस्स य जत्तियमित्तं च अंतरं होइ ।
दव्वत्थयभावत्थयस्स अंतरं तत्तियं नेयं ॥३४०॥
दाणतवसीलभावणभेआ चउरो हवंति धम्मस्स ।
तेसु वि भावो परमो परमोसहमसुहकम्माणं ॥३४१॥
दाणाणमभयदाणं नाणाणं जहेव केवलं नाणं ।
झाणाणं सुक्कझाणं तह भावो सव्वधम्मेसु ॥३४२॥
कम्माणं मोहणिज्जं रमणा सव्वेसु इन्दियाणं जहा ।
बंभव्वयं वएसु वि तह भावो सव्वधम्मेसु ॥३४३॥



सत्यम् ।

TRUTH.

इह लोए चिय जीवा जीहाछेअं वहं च बंधं वा ।
अयसं धणनासं वा पावन्ति य अलियवयणाओ ॥१
लाउअत्तीअं पईं नासइ माणं गुणम्मि अइ महमा ।
तह गुणगण अमेय अमयरयणं पासेइ ॥२
अप्पणट्ठा परट्ठा वा कोहा वा जइ वा भया ।
हिंसगं न मुसं बूया नो वि अन्नं पयावए ॥३
एवमाइ उ जा भासा एसकालम्मि संकिया ।
संपयाईयमट्ठे वा तं पि धीरो विवज्जए ॥४
अईयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
जमट्ठं तु न जाणेज्जा एवमेयं ति नो वए ॥५
सुयणो व्व अलियवाई होइ अवीसासभायणं पुरिसो ।
पावइ अकित्तिपसरं जणयाण वि जणइ संतावं ॥६
सच्चेण फुरइ कित्ती सच्चेण जणम्मि होइ वीसासो ।
सग्गापवग्गसुहसंपयाउ जायन्ति सच्चेण ॥७

उपदेशः ।

ADVICE.

नियमिज्जइ नियजीहा अवियारिय नेव किज्जए कम्मं ।
न कुलक्कमो य लुप्पइ कुवियो कि कुणइ कलिकालो ॥१
अप्पा न पसंसिज्जइ निंदिज्जइ दुज्जणोवि न कयावि ।
बहु बहुसो न हसिज्जइ लब्भइ गुरुअत्तणं तेण ॥२

चदर्ं न संदसिज्जइ विज्जइ नेव उच्चरो देसो ।
दंं न दंसिज्जइ खट्टा वि किं भणंति विउन्ना ॥३५३॥
नन्दाम दवदसिज्जइ न पाइसिज्जइ परस्स उवयारो ।
विदेसं अदंसिज्जइ उवरगो एस विउमाले ॥३५४॥
बोहिन आसनिविज्जइ विजइ वास विन पच्चक्खाभंगो।
दीणं न य दंसिज्जइ दंसिज्जइ जाव इह लोए ॥३५५॥
रिउणो न दंसणिज्जइ कयाविदंसिज्जइ न संगयो ।
न कयाइ दविज्जइ गुणो नायस्स नीसंगो ॥३५६॥
रंचिज्जइ सुयणेसु वच्चइ रागो न नेहवंतेसु ।
भंजइ पत्तविसा दवणाणं इदो य सम्मवहो ॥३५७॥
नाणसमयसिज्जइ अप्पा पासिज्जए न वयणिजे ।
न य माइमे चज्जइ उनिमज्जइ नेण अगहत्थो ॥३५८॥
वसणे वि न मुज्झिज्जइ मुज्झइ माणो न नाम मरणे वि ।
विहववखणे वि दिज्जइ वयमसिधार व पालिज्ज ॥३५९॥
अन्नेहो न वहिज्जइ रमिज्जइ न य पिये वि पइदियहं ।
वट्टाविज्जइ न कलो अणुअणो दिज्जइ न्हाण ॥३६०॥
न कुसंगेण रमिज्जइ बालस्स वि पियण विय वयण ।
अन्नायाओ निवारिज्जइ न हाइ वयणिज्जया नव ॥३६१॥
विग्ध वि न मग्गिज्जइ न विमइ ज्जइ अमयम्म जे ।
वट्टिज्जइ समभाए न होइ रहसओ इसननामो ।
वज्जिज्जइ मित्तगुणा न परस्स न य मुज्झ पसंसा ।
महिला उ नोभयाविहु न नमसइ जण माइम ॥३६

जंपिज्जइ पियवयणं किज्जइ विणओ अ दिज्जए दाणं ।
परगुणगहणं किज्जइ अमच्छरं • वसीकरणं ॥३६४॥
पत्थावे जंपिज्जइ सम्माणिज्जइ खलोऽवि बहुमज्झे ।
नज्जइ सपरविसेसो सयलत्था तस्स सिज्झंति ॥३६५॥
भुंजइ भुंजाविज्जइ पुच्छिज्जइ मणोगयं कहिज्जइ सयं ।
दिज्जइ लिज्जइ उचियं इच्छिज्जइ जइ थिरं पेम्मं ॥३६६॥
कोवि न अवमन्निज्जइ न य गव्विज्जइ गुणेहि निअएहिं ।
न विम्हओ वहिज्जइ बहुरयणा जेणिमा पुहवी ॥३६७॥
आरम्भिज्जइ लहुयं किज्जइ कज्जं महंतमवि पच्छा ।
न य उक्करिसो किज्जइ लब्भइ गुरुअत्तणं जेण ॥३६८॥
साहिज्जइ परमप्पा अप्पसमाणो गणिज्जइ परो ।
किज्जइ न रागदोसो छिन्निज्जइ तेण संसारो ॥३६९॥
अणथोवं वणथोवं अग्गीथोवं च कसायथोवं च ।
न हु भे वीससियव्वं थोवंपि तं बहुं होइ ॥३७०॥
मा सुयह जग्गिअव्वे पलाइयव्वम्मि कीस वीसमह ।
तिण्णि जणा अणुलग्गा रोगो य जरा य मच्चू य ॥३७१॥
जह दुक्खियाइ तह सुक्खियाइ जह चिंतिआइ डिंभाइ ।
तह थोवंपि न अप्पा विचिंतिओ जीव किं भणिओ ॥३७२॥
निसाविरामे परिभावयामि,
गेहे पलित्ते किमहं सुयामि ।
डज्झंतमप्पाणमुवेक्खयामि ।
जं धम्मरहिओ दिअहा गमामि ॥३७३॥

कोहो विसं किं अमयं अहिंसा
माणो अरी किं हियमप्पमाओ ।
माया भयं किं सरणं तु सच्चं
लोहो दुहं किं सुहमाहु तुट्ठिं ॥३८१॥

न धम्मकज्जा परमत्थि कज्जं
न पाणिहिंसा परमं अकज्जं ।
न पेम्मरागा परमोत्थि बंधो
न बोहिलाभा परमोत्थि लाभो ॥३८२॥

अभूसणो सोहइ बंभयारी
अकिंचणो सोहइ दिक्खधारी ।
लज्जाजुआ सोहइ एकपत्ती
बुद्धीजुओ सोहइ रायमंती ॥३८३॥

ते पण्डिया जे विरया विरोहे
ते साहुणो जे समयं चरंति ।
ते सत्तिणो जे न चलंति धम्मा
ते बन्धवा जे वसणे हवन्ति ॥३८४॥

को इत्थ सया सुहिओ कस्स व लिच्छी थिराइं पेम्माइं ।
कस्स न होइ पलियं को गिद्धो णेव विसएसु ॥३८५॥

मज्जं विसयकसाया निद्दा विकहा य पञ्चमी भणिया ।
एए पंच पमाया जीवं पाडेंति संसारे ॥३८६॥

जो कुणइ नियमभंगं जो विअ कारेइ कहवि दुब्बुद्धिं ।
ते दोवि हुन्ति दुहलक्खभायणं भीमभवगहणं ॥३८७॥

पंथसमा नत्थि जरा दालिद्दसमो य पराभवो नत्थि ।
मरणसमं नत्थि भयं खुहासमा वेयणा नत्थि ॥३९७॥
न सा जाई न सा जोणी न तं ठाणं न तं कुलं ।
न जाया न मुआ जत्थ सव्वे जीवा अणंतसो ॥३९८॥
दसविहवेयण निरये सीउण्हखुहपिवासकंडू य ।
भयसोगपारवस्सं जरा य वाही य दसमो य ॥३९९॥
देवा विसयपसत्था नेरइया विविहदुक्खसंजुत्ता ।
तिरिया विवेगविगला मणुआणं धम्मसामग्गी ॥४००॥
जयणा य धम्मजणणी जयणा धम्मस्स पालणी चेव ।
तव्वुड्ढिकरी जयणा एगंतसुहावहा जयणा ॥४०१॥
अलसो होउ अकज्जे पाणिवहे पंगुलो सया होइ ।
परनिंदासु य बहिरो जच्चन्धो परकलत्तेसु ॥४०२॥
एगो जायइ जीवो एगो मरिऊण तह उववज्जेइ ।
एगो भमइ संसारे एगो चिय पावए सिद्धिं ॥४०३॥
सव्वे वि दुक्खभीरू सव्वे वि सुहाभिलासिणो जीवा ।
सव्वे वि जीवणप्पिया सव्वे मरणाओ बीहेन्ति ॥४०४॥
कत्थ वि धण न दाणं कत्थवि दाणं न निम्मलं वयणं ।
धणदाणमाणसहिया ते पुरिसा तुच्छ संसारे ॥४०५॥
कत्थ वि फलं न छाया कत्थ वि छाया न सीयलं सलिलं ।
जलफलछायासहिय न चिय सरोवरं विरलं ॥४०६॥

जह चिय मयं नरिन्दो पविसियलओ देइ लग्गी ।
तह चिय परिहरबाले पावइ लोए दिट्ठे पमा ॥४२९॥
जह एव चिय मरणं पविसिऊण परिणणो पमायंमि ।
पवन्ति दसदिसाओ एव चिय दुक्खपरिवसइ जीवा ॥४३०॥
न य मेहचिय वलिन पुत्तो नस्सइ सुत्तमागहि ।
धाहाविए न दम्मइ आगोचिय तम्मतं चेय ॥४३१॥
इणमत्तुविभागे मत्तु संजोगो होइ उपसंहि समं ।
अइमाण मच्छिमाण य गहिदो सरिसेहि या होइ ॥४३२॥
किं भुसणेहि कीरइ मयं चिय होइ भमणं नियमं ।
सिनो एगदी य गुणा दुक्खसहिया हिया जस्स ॥४३३॥
अइवन्नइं पि दीसइ माणुसं देसकालमन्तरिअं ।
वज्जगमं हि पेम्मं जं आसन्न तहि वड्ढइ ॥४३४॥
अइंसणेण अइदंसणेण दिट्ठे अणालवन्तेण ।
माणेण पवसणेण य पंचविह झिज्जए पेम्मं ॥४३५॥
जइ माणो कीस पियं अहव पिओ कीस कीरए माणो ।
माणिणि दोन्नि गइन्दा एगखम्भे न बज्झन्ति ॥४३६॥
पुरिम [illegible]मिंद [illegible] महावसतुंडे ।
नरवसलिमलईव चिमम वि दमा मना होइ ॥४३७॥
अप्पहिअ कायव्वं जइ सक्क परहियं पि कायव्वं ।
अप्पहियपरहियाण [illegible]
बालस्स मायमरणं [illegible]
तुद्दस्स पुत्तमरणं [illegible] ॥

...णसगुणेण णिगुदेणमारेण गंधिणं ।
...दिणं नु वत्तणं इत्ताणोए अवज्जाणे ॥४१८॥
...कुलजपाण गओ कोइ महुणगं च उस्सुगं ।
...रस्थीण य सीलं विणयं च कुलग्गसूपाणं ॥४१९॥
...वक्खिय दोड मुहं जाव न कोरइ सिणो जणो कोवि ।
...णवंतो जेण कओ दूसमाण समदिओ अप्पा ॥४२०॥
...णओ मूलं पुरिसत्तणस्स मूलं सिरीए ववसाओ ।
...म्मो गुह्णण मूलं दप्पो मूलं विणासस्स ॥४२१॥
को चिनेइ मयूरं गइं च को कुणइ रायहंसाणं ।
को कुवलयाण गंधं विणयं च कुलप्पसूयाणं ॥४२२॥
वुद्दीए पवंचेण य छम्मेण तह मंतमंतजोएण ।
पइणिज्जइ पत्थिवस्सो अस्स न नीईए सक्केण ॥४२३॥
जह मसाणिपणमझदइ तहा जणो सीलकलंकिओ जो ।
कलंकपंकाउ वुल्लाइसीलाणिवंघणाओ मर मीलभावो॥४२४॥
गरुलस्स किंव कीरइ वहुएसु वि वायसेसु मिलिएसु ।
मयगंधमुव्वइंते किं न हणइ केसरी हत्थी ॥४२५॥
रागेण व दोसेण व जे पुरिसा अप्पयं विवायंति ।
ते पावमोहियमई भमंति संसारकंतारे ॥४२६॥
थेवो थेवो वि वरं कायव्वो नाणसंगहो निचं ।
सरियाओ किं न पेच्छह विंदूहिं समुद्दभयाओ ॥४२७॥
समणा य बंभणा वि य पसु इत्थी य बालया वुड्ढा ।
जइ वि हु कुणंति दोसं तह वि एए न हंतव्वा ॥४२८॥

दिवा कागाण बीहेसि रत्तिं तरसि नम्मयं।
कुतित्थाणि य जाणासि अन्तराणि दंकणाणि य ॥४४१॥
आवज्जयंति सुहए हासेइ य गरुयसोगगहियंपि।
मरमाणंपि जियावइ अवयमसंजीवणी जीरं ॥४४१॥
धावंतमल्लंतरडंतयाइं पुलीइ धूमरंगाइं।
धन्नाण रमंति घरंगणम्मि दो तिन्नि डिंभाइं ॥४४२॥
तायविढत्ता लच्छी नूणं पुत्तस्स होइ सा भइणी।
होइ परस्स परित्थी सयं विढत्ता तओ जुत्ता ॥४४३॥
मोल्लवरिसो पुरिसो लच्छिं भुंजेइ जो उ जणयस्स।
एसो नूणं पुत्तो रिणसंबंधेण संपत्तो ॥४४४॥
रयणायरतीरपट्ठियाण पुरिसाण जं च दालिद्दं।
सा रयणायरलज्जा न हु लज्जा इयरपुरिसाणं ॥४४५॥
रयणनिरंतरभरिओ तहवि हु रयणायरस्स मज्जाया।
तेण जाइ उवमाणं प- जलहि गहीराणं ॥४४६॥
आकड्ढिऊण नीरं रेवा रयणायरस्स अप्पेइ।
न हु गच्छइ मरु म सम्वे भरियं भरिज्जंति ॥४४७॥
अगणिज्जंती नाम विज्जा डिज्जन्ती नामे पज्जा।
कुड्डिज्जंती नामे भज्जा बहुबोल्लन्ती नामे लज्जा ॥४४८॥
कुवियस्स आउरस्स य वसणासत्तस्स आयरत्तस्स।
मत्तस्स मरंतस्स य सब्भावा पायडा हुंति ॥४४९॥
चंदकला छुरिमुद्दियं चोरियरमियं च धीजणे मंतो।
एए गोविज्जंता जंति दिणे पायडा हुंति ॥४५०॥

सुविसेसनिम्मलगुणो जेइ सो सो च्चे ।
आलिंगिज्जइ विउहा वरुयणा जेणिया पुणो ॥४६१॥
सा जाई तं च जइ पवित्तिं अंगं दड्ढं ।
असिमुणवट्टिअं मग्गे सिलिरइए सुचिरं होइ ॥४६२॥
वरं हालाहलं मुत्त वरं अग्गिम्मि णं ।
वरं सप्पेहिं सह वासो मा दुज्जण संगमो ।४६३॥
जह रईस्सुहादि मायामलिन वमेण पेंडसो ।
पावेइ लोणभावं मेरुणदंसणासुभणिर्ग ॥४६४॥
एवं सुसीलवंतो असीलवंतेहिं मेलिओ संतो ।
पावइ गुणपरिहाणी मेलणदोसाणुसंगेण ॥४६५॥
जो जारिसं संगं करेइ सो चावि तारिसो होइ ।
कुसुमेहि समं वसंता तिला वि तग्गंधिया हुंति ॥४६६॥
अंजणं चक्खुसंगेण मालासंगेण सुत्तयं ।
तहा सज्जणसंगेण मकरद्धण गोरवं ॥४६७॥
अंबस्स य निंबस्स य दुण्हपि हु समयाई मूलाई ।
संसग्गेण विणट्ठो अंबो निंबत्तणं पत्तो ॥४६८॥
सुचिरपि अच्छमाणो वेरुलिओ काचमणी अ उम्मीसो ।
न उवेइ काचभावं पाहाणगुणेण नियएण ॥४६९॥
भागस्स्वमे वि पुत्त जो नियभाग ठवित्त निच्चिन्तो ।
न य मारेइ सरज्जं सो सुरस्सिगेमणी भणिओ ॥४७०॥
परपत्थणापवत्तं मा जणणि जणसु एरिस पुत्तं ।
मा उयरेवि धरिज्जसु पत्थणभंगो कओ जेण ॥४७१॥

जा जा वच्चइ रयणी न सा पडिनियत्तइ ।
धम्मं च कुणमाणस्स सफला जंति राईओ ॥४८३
बालाइदुरियम पयभीमा हु कहिआ गुरुरुव निवण ।
जिणधम्मं जोइ गुरुं निच्चमवि सद्धम्म ॥४८४
[illegible] दोसे दिट्ठीए ते निद्दंसन्ति ।
मासत्थविय पुरिसा दोसे अ गुणे अ निद्दन्ति ॥४८५
विमलम्मि दप्पणे जह पडिबिंबइ सयलविलासगुणो ।
मासत्थविय तहा नणु गंधइ मणमामलगुणो ॥४८६

वंदिज्जमाणा न समुक्कसन्ति ।
हीलिज्जमाणा न समुज्जलन्ति ॥
दंतेण चित्तेण चरन्ति धीरा ।
मुणी समुग्घाइअरागदोसा ॥४८७

अक्कसुरहीण खीरं वण्णरसणाइं पत्थरा होति ।
एरण्डकप्पतरुणो रुक्खा पुण अंतरं गरुअं ॥४८८
वायससाणखराई निवारिया हु हवंति असुइरूई ।
हंसकरिसिंहपमुहा न कयावि पणुल्लियावि पुणो ॥४८९
सेविज्जइ सीहगुहा पाविज्जइ मुत्तिया व गजदंतो ।
जंबुअघरे लब्भइ खुरखंड चम्मखंडं वा ॥४९०
बज्झंति मुरुक्खविहगा नेहविरहिणेण बज्झदाणेण ।
छेआण बंधणं पुण नण्णं सब्भावभणियाओ ॥४९१
लवणसमो नत्थि रसो विन्नाणसमो बंधवो नत्थि ।
धम्मसमो नत्थि निही कोहसमो वईरिओ नत्थि ॥४९२

अकारादि अनुक्रमः ।

अकारादि अनुक्रमः ।

Printed by Moolchahd Kashandas Kapadia,
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The good though silent, are known by the host of their virtues Do the gems which are valued at thousands speak for themselves ? (8)

The earth is decorated by those three men; viz. one who supports the helpless, one who saves (lifts up) a man from (the pit of) calamities (where he has fallen) and one who affords shelter to those who seek it. (9)

The words of the good uttered in an idle mood or unconsciously spoken never turn out false, like those engraved on stone with a chisel. (10)

The wise do not use those words by speaking which, others may be offended or some life may be destroyed or the soul may fall into distress (11)

That a strong man should forgive, the wealthy should not be proud and the learned should be gentle-these three things decorate the earth. (12)

This is the nature of the good They do not laugh at others They do not praise themselves and they speak hundreds of sweet words salutations to them (13)

Water of clouds moonlight the collection of fruits on trees and the [illegible] of the good these form the common property of [illegible] world (14)

That [illegible] good none be accused with a few charges and [illegible] is the difference [illegible] of [illegible] (15)

The [illegible] from the ocean dwells on the head of [illegible] the [illegible] go, they are kept on [illegible] (16)

Those [illegible] when their

To the enterprising, the mountain meru is like straw, heaven is like the courtyard, the expance of the sky is within the reach of one hand and the oceans are like rivulets. (27)

The lamp swallows darkness and gives it out in the form of collerium; or it is that the good-natured cannot keep anything turbid at heart (28)

The good do not strike the guest (come to house), the refugee, the prisoner, the diseased, the fleeing, the old and the child (29)

The good do not find fault with even the backbiter The sandal-wood tree even when being chopped off by the axe makes it fragrant (30)

The good, though not requested bring to light the merits of poets in their poems The moon by her very nature brightens the whole world (31)

The wise look upon the wife and wealth of others as mother and straw, They are always the more ready to guard the interest of the people (32)

All the conditions of the blessed are for benevolence. The rise in prosperity of a man like the rise of the young moon brightens the world (33)

The good alone can bear great calamities with the one sentiment of enterprise The earth only and not a thread in this world can bear the fall of adamant. (34)

There is no protection though they bewail-but the bondage of karmas only The learned therefore, knowing the nature of this world do not bewail (35)

Blessed are those excellent men, who, having left off their young women, take to asceticism, accept vows and reach the matchless and unshaking place of bliss (36)

Of what worth is that wealth though immense, lying concealed in the house, by which, fame bright like the ra[illegible] of moon does not spread in the world? (64)

The fortune earned by the father comes indeed as a sister to the son. Another's fortune is like another's wife. It is proper therefore to enjoy one's own earnings (65)

The jewels in the ocean do not get exhausted though given ceaselessly. Wealth perishes by the absence of religious merit and not by charity or enjoyment. (66)

The serenity of the ocean is the same even in the absence of wealth, whose house has wealth not visited being separated from that ocean? Tell me that. (67)

He who is wealthy, is happy, learned and great in this world, while a man without wealth is low. (68)

Why should there be any attachment for that wealth which cannot remove all the troubles of all living beings and cause any happiness even for a moment? (69)

So long only as a man has not to beg (speak the words 'Please give me'), there are beauty, merits, sense of shame, truth [illegible] reputation and [illegible] (70)

[illegible] has made [illegible] poor man lighter than [illegible] not carried away by wind [illegible] to beg him (71)

[illegible] to speak the words, [illegible] gurgles in the throat [illegible]

[illegible] somewhat yet [illegible] self-respect [illegible]

operate, the tree of affection and love for kinsmen grows in safety. (99)

The father of a young girl is ever miserable, feeling grief the moment she is born, his anxiety increasing as she grows and paying fine when she is married in the from of dowry. (100)

They are happy in this world who have no daughter born to them, for, she destroys her father's place, adorns another's and is an abode of quarrels and shame to the family. (101)

Women by their nature are like the berry fruits, charming in external form and filled with poison inside. (102)

If attached, they take away wealth and if averse they do not hesitate to take away life even. Wicked young women are dreadful in affection as well as aversion. (103)

They think of one, look (affectionately) at another, and arrange (meeting) with a third man Who can indeed be dear to the heart of these fickle-minded women? (104)

Why speak more? They kill even their son. Who is verily dear to those frail women? (105)

[illegible] mixed with poison, though delicious, [illegible] it consumed in the same way a woman though [illegible] enjoyed. (106)

[illegible] women [illegible] accomplish those things, which are not [illegible] be thought of in mind, or seen even in dreams [illegible]

[illegible] abode of fish in water, of footprints of [illegible] in sky and of the way leading to the heart of women [illegible]

Life is unsteady like the flapping of the ears of an elephant and quick like the flash of lightening. These affections of relatives and enjoyments too are dream-like. (118)

Why should there be any attachment for this body which is momentary, smelling fowl by nature, hell-like, dreadful, disgusting and an abode of a number of worms? (119)

Human birth is worthless, life is fickle like the flash of lightening and the body is the receptacle of many diseases and groups of worms. (120)

Union with the beloved person, riches and body of living beings are like the rainbow, foam, dreams, flash of lightening, flowers and bubbles of water. (121)

Pleasures [illegible] much been enjoyed and dear ones have [illegible] well sported with. Body too is very [illegible] it has to be abandoned [illegible] (122)

[illegible] wealth to-day, to-morrow and day [illegible] their life dropping [illegible] water [illegible] (123)

[illegible] to-morrow [illegible] to-day, every [illegible] obstacles [illegible] not postpone to the [illegible] (124)

[illegible] of [illegible] the [illegible] water

…usion consider the pain of gratifying …sure (142)

…icted to the meat of sensual objects … pleasure, but he does not notice his … though very much troubled (by those … (143)

…rprise does a man, given up to passions, … women like a bee who is mad after … into ! (144)

… an extraordinary darkness indeed, even … shining, because a man (under its influence) …ot and does not see what really exists. (145)

… as the arrows of cupid destroying the very …ination do not operate, there is some sense …ple and mind devoted to the thoughts of …ace. (146)

… desires are like thorn, poison and serpents, … hanker after them go to hell against their

and twilight colours, and when youth is like the velocity of a river ? (134)

Just as a dew-drop, oh Gautama, remains dangling for a short time, in the same way life of human beings is very short. Therefore, do not be careless even for a moment. (135)

How long will you sport in this well of the body, where every moment the water of life is taken out (lit-dried up) by the pots of the contrivance of Time ? (136)

Sensual pleasures are terible (in their effect) like poison, and burning like fire. They are the cause of death, like a goblin, a serpent or a tiger. (137)

I exhort you therefore oh layman, for ever to have firm belief in religion which is the store of happiness, having known that sensual delight is dreadful, human birth is momentary like a quick flash of lightening, that happiness of the union of the good is temporary and that youth is worthless (138-139)

How can a wise man desire to enjoy those (sensual) pleasures which are like the drops of honey (as explained in the famous parable), unsubstantial and extremely dreadful in consequence when thus got into troubles and calamities ? (140)

Fie upon that thirst of passions Even gods like Hari, Hara Brahma, moon, sun and Indra are enslaved by women on that account (141)

Just as a man suffering from itches finds the pain caused by scratching agreeable in the same way, men

- family's good name is tarnished even by ordinary men and goes down into an endless hell. (159)

Good men avoid another's wife like a crumb spat out of the mouth and dung, while the venerable and the heathen like a dog have contact with her. (160)

One who gives crores of gold coins or gets constructed a gold temple of the Jina does not amass so much religious merit as can lead one to practising celibacy. (161)

Good conduct is better than noble birth and poverty is more welcome than disease. Learning is more valued than a kingdom and *forgiveness is more important than even great penance.* (162)

Good conduct is preferable to noble family. What is the use of noble birth devoid of good conduct? Lotuses grow in mud but do not indeed get dirty. (163)

Good conduct of a chaste woman is her real decoration although she may be without ornaments, but death indeed is better for that woman who has stained her character. (164)

Good conduct is the ornament of family and the ... It alone is learning and matchless religion. ([illegible])

Good-conduct is the best of vows, as Meru is the highest of mountains, Airavata the most powerful of elephants and lion the strongest of wild beasts. (151)

The man who being greedy of the taste of sensual pleasures, violates his chastity in this birth, has to embrace in hell a heated copper statue of a woman. (152)

Blessed are those men and their life is fruitful in this world, who are attached to the damsel in the form of emancipation and who renounce other women in their minds. (153)

That woman deserves to be praised even by the sages, who like one celebate from childhood does not desire any other man but her own husband even in a dream. (154)

That great chaste woman also is very much adorable, who preserves her character in youth, in separation from the beloved, in the season of spring and in the company of many young men. (155)

That young woman whose body is not decorated by the gem of good conduct has her necklace as a burden, girdle as a bond and anklets as fetters. (156)

The woman who violates her chastity in this world being possessed [illegible] the ghost of sensual lust has to embrace the iron statue of a man in hell (157)

Good conduct alone is the ornament and all in all to women; [illegible] as good as their [illegible] and nothing is more beautiful to them [illegible]

A man who has [illegible] with another's wife, pollutes

A celibate man should not observe painted walls or a well decorated woman but turn back his eyes as if at the sight of the (shining) sun. (168)

That thing only which is ordained (written) by fate happens in the case of all people. Having known this, the wise do not turn cowards even in adversity. (169)

Destiny is a zealous king knowing who stays where though at a great distance and provides him with a fit companion. (170)

A man may be born in Kalinga, married in a desert country and dead on sea-shore even in the present times. Who knows what else will be in future (done by destiny)? (171)

The whole vegetable kingdom acquires wealth on the approach of spring, but if the Karira tree does not get foliage, is that the fault of spring? (172)

That which is ordained by fate cannot be averted by controversial discussions, strength, exploits, charms, medicines, arguments or by learned men and poets. (173)

Anxiety of anyone for anything surely brings misery, for it cannot change what is to happen or not to happen (174)

All weapons become blunt here, charms and incantations too have no effect. What manliness can be shown, to that fate whose weapons are invisible? (175)

Happiness or misery, that which is fixed for a man is necessarily met with by him. There is no prevention possible in that connection (176)

Soul meets with various kinds of troubles, caught into the noose of thick (soul–affecting) karmas and led through the squares and roads of the city of worldly existence. Who is his shelter here ? (205)

Mother may be born as wife, wife as mother and parents as son in this world due to karmas in the case of all living beings, and there is no end to it. (206)

Soul brings good or evil to itself. Others do not cause it. You experience happiness or misery worked out by yourself. Why then are you depressed ? (207)

Soul alone contracts karmas, bears mutilation, fetters, death and other calamities alone, and moves alone in the world being drifted by the current of karmas. (208)

In fact, none can cause happiness or misery to a man. The karmas done in the previous birth alone are the efficient cause of happiness and misery (209)

A man is protected by his religious merits, earned in previous births in a battle which is thick for even elephants to pass through, in fire encircled by a number of flames, in a forest terrible on account of wild elephants, lions and tigers, in a mountain full of dangers and in a great ocean which is being crossed through its waves rising high. (210)

Checking of anger means forgiveness and the soul having it is said to have restraint Forgiveness is the root of merits and all in all of religion (211)

By practising the religion of forgiveness, lovely women get a cupid like husband possessed of beauty, merits and riches, dear to their heart and obedient (212)

By religion, one gets noble birth, divine beauty, rosperity in wealth and wide-spread fame. (222)

Religion is the unparalleled auspicious thing, unexcelled medicine for all pains, great strength, protection and helter. (223)

Why speak more? All that is found attractive to he mind and senses in the whole world, is the fruit of eligion. (224)

At the terrible time of death, religion only, becomes good companion, hard-earned wealth, body and kinsmen ng left off. Religion brings heaven, thence good human ondition, liberation from miseries and finally emancipation, which means eternal happiness, very quickly. 225–226)

By religion, a creature gets high position and great appiness of divine and human birth, while by irreligion it oes to hell which is an abode of thousand miseries. (227)

There is no rain without clouds and no corn without seeds, in the same way creatures get no happiness in absence of religion. (228)

The religion preached by the just, gives wealth to ose who seek it, fulfils all the desires of the amorous d unites one with the happiness of heaven or lvation (229)

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Religion alone is the shelter to living beings in this worldly ocean. Th rfore one who seeks it should test and accept a true god, religion and preceptor. (230)

Just as water, drunk from one tank by a cow and a serpent, results into poison in the case of, the former and milk in the case of the latter, in the same way, charity done to the well behaved and ill-behaved, becomes completely fruitful and fruitless according to the nature of the recipient. (240–241)

Even good things given in charity to a wrong person, bear bad fruit only, just as milk given to a serpent turns into poison. (242)

Charity though little and insignificant, given to a good person necessarily brings good fruit, just as even grass given to a cow turns into milk. (243)

An arrow though discharged with great force and efforts does not go further than the target kept in mind, in the same way charity done with some desire cannot give anything more than the fulfillment of those desires. (244)

The whole lot of unhappiness, as if enraged, does not look at those men, wealth like a maid servant fallen at their feet does not leave their house and the virtues of grain etc, as if tied fast with a string do not leave the body of those men who exert in the practice of charity, which brings all desired objects (245–246)

If wealth is given to the undeserving persons who are devoid of merits described above, it means washing with blood a garment which is dipped into blood. (247)

From no quarter is fear possible to that man in this world, who given up to compassion, always promises safety to living beings. (248)

Those highly sinful persons who for the sake of momentary pleasure kill living beings are like those who burn a part of Harichandana forest for getting ashes. (257)

That man who practises any other religion but that of mercy to living beings, mounts an earless ass having rejicted Airavata the elephant of Indra. (258)

One who lives by killing others destroys his soul for the sake of a few days more. (259)

Have compassion for living beings as it is like a boat to cross the ocean of life, a canal of nectar to nourish the trees of great bliss and a source of the mass of happiness in heaven and liberation (260)

Those who desire salvation should follow that faith which is saturated with compassion for living beings, because one attains immortality by abstaining from killing living beings. (261)

That man who kills living beings and causes their destruction, brings separation from happiness and fall from prosperity. (262)

He who inflicts pain on others has to suffer misery infinitely multiplied. Mangoes cannot be had by sowing a neemba tree. (263)

If merits are possessed, what is the use of family? The meritorious indeed do not need noble birth. A spotless family is a great blemish to those who are devoid of merits. (264)

Those men are fools who bear pridre for their family in the absence of merits A bow though made of the

value of merits in the kali age? Masters are not pleased with them. (272)

Crookedness, not following a straight course, deception and untruth are considered to be faults in others but they are the ornaments of harlots. (273)

A harlot does not care for the beautiful, nobly born or virtuous but like a female monkey she goes to where fruit (wealth) is. (274)

They produce affection in the heart of a man by many false sweet words, take away his wealth and then leave him though affectionate. (275)

Fickle by nature, having no scruples and tied fast by great greed like female monkeys, they know what can easily be eaten; (who can easily be deprived of his money). (276)

They remember even in dreams the advice of their mother, a procuress, to deceive and not be deceived, to capture hearts and not give their own. (277)

Though doing harm to a man in many ways, they so convince him with false speech that he thinks all that she speaks to be true. (278)

Harlots are like the cottages of artificial family, series of clouds to conceal the sun of discrimination and always bent upon deceiving others. (279)

They take false oaths, please others, being themselves never pleased, take away wealth and yet are not won over by it. (290)

If death devours one particular person only, it is proper to be sorry, but when death is common to all, where is the sense in weeping or being sorry ? (314)

How can there be any happiness in the world in which wealth is obtained and lost in a moment, where various kinds of miseries and happiness change every moment and where one meets with separation and union in a moment ? (315)

There is no occurrence which is not possible in the case of living beings who are controlled by various kinds of karmas from eternal times in this world. (316)

Alas, such is the nature of happenings in this world; those who are found full of affection and attachment in the morning are not found with the same feelings in the after-noon (316)

Who would in this dream-like worldly existence, think [illegible] me do this thing now Having done that, I will [illegible] the other thing to-morrow ? (317)

Is there any happiness allowed to living beings, wandering through [illegible] existences of infernal creatures sub-human [illegible] and gods [illegible] birth, old [illegible] and [illegible] death ? (318)

Is there [illegible] animal or man or [illegible] in this world [illegible] things like [illegible] and [illegible] ? [illegible]

How can there [illegible] any happiness to those who [illegible] caught by [illegible] like the young ones

of deer who are caught fast in a net and who are being quickly destroyed by hunters? (321)

Who would not be dejected if he thinks this much only? "On account of what am I born here? Where shall I go hence and where again from that place"? (322)

Who would hold patience in this wordly existence which resembles an actor's show and which burns with the fire of fear, diseases, separation from beloved persons and various kinds of miseries? (323)

Kinsmen, relatives, father, mother, sons and wife, all return from the cremation ground having offered libations of water etc to the deceased. (324)

Oh soul, do not think that sons and wife are the cause of happiness to you. That is a very clever and strong bond for those who move in the worldly existence. (325)

Soul oppressed by ailments, struggles like fish in a place without water All pople witness it but none can remove the pain. (326)

There is no place in the world of the extent of the end of a bit of hair even, where, living beings have not met with series of pain and pleasure innumerable times. (327)

There is the pain of birth and the pain of old age. There are diseases and death. Ah, the world is full of miseries indeed, where all living beings are distressed. (328)

In the course of our wanderings in the worldly existence, we have lived in mountains, in caves and in the ocean. (329)

In the wilderness of this world, soul has innumerable times suffered all those troubles, mental and physical, which are found here. (330)

The worldly existence is the cause of misery, giving the fruit of misery and of the very nature of unbearable miseries. Living beings, tied fast to it with bonds of affection do not leave even that. (331)

What troubles and unbearable miseries does soul not come across, being forced on into this dreadful forest of the world by the wind of his karmas? (332)

Due to some reasons a man becomes dear to us in this world and the same man is hated like an enemy for some other reasons on other occasions. (333)

In reality, there is none dear or hostile to us in this world. Neither mother nor father are such. All men keep relations subject to their own interest. (334)

If his object is not realised, even the son looks like an enemy to the father although he (son) is very well behaved. Fie upon this worldly existence. (335)

Working of mind is a great thing indeed. It has been so stated by the Jinas. If it is impure, it takes one down to the seventh hell and if pure it brings liberation. (336)

Of all parties the mind is the best. A woman embraces the husband with one mind and the son in quite another. (337)

Religion consists of four divisions, viz, charity, penance, good conduct and purity or thought. In all these, mental purity should be known as of great importance. (338)

It is a boat to cross the worldly ocean, a ladder leading up to the cities of heaven and emancipation and the desire-fulfilling gem for all things thought of in the mind, however difficult to obtain. (339)

That much difference should be known between spiritual worship and material worship, as is found between a mustard seed and the meru mountain. (340)

The principal divisions of religion are four, viz-charity, penance, good conduct and mental purity; of these, the last is a great antidote for sinful karmas. (341)

Just as promising safety is the best of gifts, perfect knowledge is the best of knowledges and pure meditation is the best of all meditations, in the same way mental purity is the best of all religious things. (342)

Just as delusive karma is the most difficult to subdue, the sense of taste most difficult to control, and the vow of celibacy the most difficult to practise, in the same way, it is most difficult to possess purity of thought among all religious things. (343)

As a result of falsehood, people in this very existence, suffer loss of tongue or death or imprisonment or infamy or loss of wealth (344)

Just as a single seed of gourd spoils at once a jarful of treacle, so too, false speech completely destroys a host of virtues, (345)

In one's own interest and in that of others out of anger or fear, one should not speak false words which cause injury to living beings, nor ask others to do so. (346)

Similarly a wise man should avoid that kind of speech which is doubtful regarding the past, the present or the future. (347)

One should not make a definite statement about anything, saying, "It is just like this or that,' in connection with the past, the present or the future, if he does not know it. (348)

A liar like a serpent becomes the object of distrust in this world. His infamy spreads and he causes pain even to his parents. (349)

By truth, a man's reputation spreads wide, he inspires faith in men, and he becomes endowed with the happiness and prosperity of heaven and emancipation. (350)

I[illegible] one's tongue is controlled, if nothing improper is done and [illegible] traditions are not transgressed, what can the [illegible] though very angry ? (351)

If [illegible] does not praise himself, if he never censures [illegible] and if he does not laugh very [illegible] to creatures. (352)

W[illegible] though enraged speak [illegible] if one [illegible] if one does not put on foppish [illegible] and if one does not look crookedly [illegible]

All should be obliged, obligation of none should be rgotten and the helpless should be supported-this is the recept of the learned. (354)

So long as one lives, none should be requested, the request of none should be discarded, and [illegible] words should not be uttered. (355)

A man should not trust his enemies, should never etray the faith of those who trust him and should not urn ungrateful-this is the essence of knowledge. (356)

One should delight in virtues and have no attachment for those who do not love. One should desire to test the deserving and undeserving. This is the touchstone of the clever. (357)

If a man does nothing improper, does not make himself censurable and does not give up enterprize, the hard hand of the world can be broken by him. (358)

The vows of the wise are indeed like the blade of rd They are not to lose heart in difficulties, not to give -respect even in death and to continue doing charity when wealth is lost. (359)

One should not bear too much of affection or have daily quarrels even with the dear person. Thus, strife does not increase and final libations are offered to miseries (360)

...should not form bad company. Words of wis- ...lfare should be accepted even from a child.

Injustice should be abstained from. Thus there will be no censure. (361)

One should not be proud in prosperity or deje[illegible] in adversity. Equanimity of mind should be preser[illegible] and there will be no trouble of likes and likes. (3[illegible])

A man retains his greatness if he does not pra[illegible] the merits of a servant in his absence, of a son in [illegible] presence and of a woman neither in her presence nor [illegible] her absence. (363)

Realisation should be made of the great soul and [illegible] others should be reckoned as equal to oneself. Attachment [illegible] hatred should be avoided. Thus the worldly existence [illegible] cut off. (363)

Speaking sweet words, showing modesty, giving gifts and [illegible] adopting the virtues of others, these are the ways to win [illegible] a person without magic herbs and incantations. (364)

A man realises all his objects, if he speaks at the [illegible] moment, honours even a rogue in the presence of [illegible] and knows the difference between himself [illegible] others. (3[illegible])

[illegible] to be seen, he should re-[illegible] his own inner [illegible] those of the dear ones, and [illegible]

[illegible] d for one's own [illegible]

It [illegible] should be abstained from. Thus there will be no censure. (361)

One should not be proud in prosperity or dejected in adversity. Equanimity of mind should be preserved and there will be no trouble of likes and dislikes. (362)

A man retains his greatness if he does not praise the merits of a servant in his absence, of a son in his presence and of a woman neither in her presence nor in her absence. (363)

Realisation should be made of the great soul and others should be reckoned as equal to oneself. Attachment and hatred should be avoided. Thus the worldly existence gets cut off. (364)

Speaking sweet words, showing modesty, giving gifts and adopting the virtues of others: these are the ways to win over a person without magic herbs and incantations. (364)

A man [illegible] of the [illegible] at the right moment [illegible] even a [illegible] in the presence of many [illegible] difference between himself and other [illegible]

[illegible] should [illegible] and [illegible] his own [illegible] and inquire after those of the [illegible] and [illegible] take what is proper [illegible]

[illegible] should insult none [illegible] for [illegible] no great [illegible] this world [illegible] of things and persons. (367)

One should begin with a small work, do even great work afterwords and have no pride for it. Greatness is thus attained. (368)

Debt, wound, fire and passions though small and of a low degree should not be trusted, for all that grow up to a great extent if neglected. (370)

Do not sleep. You have to keep awake. Why do you rest when you should be running? Three persons in the form of disease, old age, and death are close at your heels. (371)

Oh soul, what is your learning? Have you ever thought anxiously about your self as you do for your children when they feel pain and hunger? (372)

A man should think at the end of night. "Why am [illegible] sleeping when the house is on fire? That I spend my [illegible] without practising religion is indeed like neglecting [illegible]self when I am burning." (373)

Anger destroys affection, pride [illegible] an end to [illegible] deceit drives away friends [illegible] destroys [illegible] thing (374)

Friends forsake a faithless [illegible] away [illegible] careful in saving [illegible] dried up [illegible] and intelligent [illegible] (375)

[illegible]elligence resorts to the calm and [illegible] be enriched and ill behaved [illegible]

house of the unsteady-minded and wealth favours the truthful. (376)

Those overpowered with anger, get no happiness. The proud become subject to sorrow. The deceitful are destined to serve others and the avaricious with their ambitions go to hell. (377)

As is gain, so too is avarice ever increasing with it. The satisfaction which was to be had with only two masas of gold, could not be secured even with a crore of gold coins. (378)

Let there be innumerable heaps of gold and silver, as huge as the kailasa mountain; a greedy man will not be satisfied even with them because human desire is as endless as the firmament. (379)

The covetous grow blinder everyday, the illiterate give themselves up to *forgiveness* and those of mixed nature do all these three i.e. they earn money, gratify their lust and practise forgiveness. (380)

If anger is poison what is nectar ?—non-injury to living beings. If pride is one's enemy who is one's well wisher ?—carefulness. If deceit is a burglar who is one's shelter ?—truth. If avarice is misery what is happiness?—contentment. (381)

There is no work better than religious deeds, no sin more unworthy than that of killing living beings, no bondage greater than that of the bonds of love and no gain better than that of enlightenment. (382)

From modesty, one acquires knowledge, from which right belief arises, itself resulting into right conduct, and from right conduct one gets emancipation, where there is unimpeded happiness. (391)

Rain-water, moon-light, fruits of good trees and the riches of the good, form the common possession of all people. (392)

Misers dig the earth and deposit their wealth sending it as if in advance because they are sure to go to hell. (nether-world)-(393)

There is no happiness like that of liberation and no pain great like that of hell. There is no vow more difficult than that of celibacy and there is no penance so great as that of study. (394)

The test of a pupil lies in his modesty, of a soldier in the battlefield, of a friend in distress and of charity in famine (395)

There is no religion greater than that of mercy, no charity so great as that of giving food, no fame equalling that of truth and no decoration like that of good conduct (396)

There is no fatigue like that of travelling, no humiliation like that of poverty, no terror like death and no pain like that of hunger (397)

There is no caste, no womb, no place and no family where all living beings are not born and dead eternal times. (398)

Who can paint the coloured feathers of a peacock, imitate the gait of royal swans, copy scent of lotuses and follow the modesty of the nobly born? (422)

If an opponent can not be struck and killed by honest means, he should be put down by clever tricks or fraud or deceit or by the application of charms and incantations. (423)

A man with a stain in his character is like the half-burnt wood in a cemetery. Fear and avoid that mud of infamy as also the fetters in the form of family disgrace. (424)

It is better to constantly acquire and accumulate knowledge though little. Do you not see that the rivers rising from and with the dropped water swell into ocean? (427)

Those men who destroy themselves with love and hatred [illegible] their mind [illegible]

[illegible]

[illegible] the world (4[illegible]

[illegible] one night [illegible] the [illegible] in the same [illegible] therefore same [illegible]

You fear a crow in daylight but cross the river Narmada at night to meet your lover. You know how to veil the eyes of others and you also know those parts of the river which are not fordable. (440)

The medicine in the form of a child, restores even the dying to life, gladdens a person overcome with peril, and makes a man smile although he is as it were churned with great sorrow. (441)

In the compound of the houses of the blessed only, two or three children play, running, stumbling, falling and getting their body covered with dust. (442)

If a man, sixteen years of age, enjoys the fortune of his father, he is surely born as a son to him as a result of his (father's) indebtedness. (444)

If people living on sea-shore are poor, it is a point of shame for the ocean and not for those common people (रयणायर means a mine of gems) (445)

The ocean though always full of gems, never quits its proper limits and therefore merits foremost the comparison of [illegible] and the deep (446)

The river leaves gathering water carries it to the ocean but does not run to a desert [illegible] to fill what is full (447)

Learning, if neglected, becomes [illegible] punished unjustly quit the land, a wife if beaten, elopes and modesty goes away in the case of the garrulous (448)

cannot distinguish substance from trash, like a frog in a well. (456)

Those who travel the world, learn diverse dialects of various countries, can read the minds of people, and see many wonders. (457)

Generally, a man acquires wealth, fame, renown, learning, science and fruits of human efforts in a foreign country. (458)

One's mother, mother land, character, distinguishing traits of the good and bad and beloved person—these five should be treasured up in one's heart even in a foreign country. (459)

A man should travel in the world, so that, he can observe various characters, can know the characteristics of the good and bad and cannot be cheated by rogues. (460)

The man who travells over and sees this world of manifold gems, becomes surely clever in the observation of things and their characteristics in details. (461)

The same rain-water falling when the same star Svati is in the ascendant, produces different effects in different things. In the mouth of a snake, it becomes poison while in the hollow of a shell, it is transformed into a pearl (462)

It is better to swallow poison, enter into fire or live in the company of snakes, than to live with idle fools (463)

Just as sweet water of a river gradually meeting sea-

Oh earth, you are true to your name in as much as you give shelter to the miserable, the poor, the weak and the helpless, (those who are unable to help others in distress and who continue their ill-fame.) (473)

Too much of shyness, pride, down-cast looks and timidity are the characteristics of the fair sex and not of men of pure morals. (474)

The virtuous do not praise even the success of an act not tested before and do not censure even the failure of a thing which is well tried and tested beforehand. (475)

One should be of an amiable disposition because good natured man gets auspicious things. A pol-onomaserpent is killed if caught but a verunda is released. (476)

The world, though full of men, appears like a void if there lives not even one person full of affection and good feelings. (477)

The speedy steed of senses, apt to run along the road of bad existence and just going astray are always checked by the reins of knowledge. (Knowledge [illegible] guards and saves them.) (478)

Just as a spark of fire burns villages and [illegible] allowed to spread, in the same way, each [illegible] unchecked can burn all good qualities. (479)

Love can be expressed through one's eyes [illegible] mans guilt also can be clearly seen in his eyes [illegible] desires can be revealed through eyes and [illegible] can be preached through eyes. (480)

the trees but the difference in each pair is great. (488)

A crow, a dog and an ass, turn to filthiness though forbidden, while a swan, an elephant, a lion and others never get inclined to filthiness though urged to do so. (489)

If a lion's den is visited, one is likely to get pearls and ivory, whereas in the burrow of a jackal, only pieces of hoofs and skin would be found. (490)

Fools and birds can be caught (deceived) by apparent gifts without affection, but the wise cannot be held fast with bonds of affection without words of sympathy and good feelings. (491)

There is no taste like that of salt, no kinsman like science, no treasure like religion and no enemy like anger. (492)

Who would discard the wealth of a sovereign king and long for slavery? Who would in the same way reject precious gems and and collect pebbles? (493)

Blind at night, day-blind, blind from birth, blind with hypocrisy, pride and anger, blind with sensual lust and blind with avarice—these have in order an ascending degree of blindness. (494)

The essence of manliness lies in heroism, that of [illegible] in the principle of truth, that of learning in determination and that of all happiness in contentment. ([illegible])